PAO	Archives of Ontario
PAS(R)	Archives of Saskatchewan (Regina)
PAS(S)	Archives of Saskatchewan (Saskatoon)
PEA	Archives of Prince Edward Island
AAM	Archives Acadiennes
ACO	Archives des Châtelets
BAP	Baptist Archives (McMaster University)
CBA	Cape Bretonia Archives (St. Francis-Xavier University)
GLA	Glenbow Library & Archives
KKC	Knox Crescent & Kensington Church
LMH	London and Middlesex County Historical Society
LUC	Library of the University of Calgary
MA	Mennonite Archives (Waterloo)
MBA	Maritime Baptist Archives (Acadia University)
NBM	New Brunswick Provincial Museum
OCA	Ottawa City Archives
PAK	Presbyterian Archives (Knox College)
PTE	Private Collections
QU	Queen's University
UCA	United Church Archives (Toronto)
UCM	United Church Centre (Montréal)
UM	Université de Montréal
UNB	University of New Brunswick
UWO	University of Western Ontario
UW	University of Winnipeg

Postscript! When making requests for information to any source, *never forget s.a.e.*—stamped, addressed envelope. If you do not cover return postage, you may not get an answer to your query.

CHAPTER 1

Starting Off on the Right Foot

As you trace back your family, you must expect to run into difficulties—no one ever said ancestor-hunting was easy. That being so, it is important to make sure you do not create your own problems by making mistakes at the start of your search.

You will find the main official sources of information set out in detail in later chapters. However, your most vital source of information is within your own family—this is the fertile soil in which you will grow your family tree. Unless you clear away the stones and rubbish, your tree will not take root.

The most important rule is, *never* believe anything you are told about your family unless it can be proved, and *never* make an assumption unless it is backed up by solid evidence. The things you may be told by relatives or family friends may be absolutely true, but be a little "from Missouri" until you can be certain. I do not suggest you are descended from a long line of congenital liars, but there is always the possibility of exaggeration, or decoration, or "improvement"—either accidental or deliberate.

Be very cautious about any story that touches on the social standing of the family, because this is the most likely area of decoration. The farm worker becomes a farmer, the sergeant in the army becomes a captain, the cottage in the "old country" becomes a fifty-room mansion. This is not lying—it is

an "improvement". It happens today: someone emigrates to Canada, makes new friends, and tries to impress them a little with stories of his or her family background.

Many years ago I knew a couple of English immigrants to Canada. The husband had told me how he and his wife had grown up in the same poor district of the East End of London. They had married, worked hard, and prospered to a limited degree. Then they decided to emigrate. He was an honest, down-to-earth man who was quite proud of his early struggles.

A couple of years later I happened to be within earshot of his wife at a cocktail party and was amused to hear her saying, "Of course, I was brought up in the country in England. My parents were independently wealthy, and we had a large house in Oxfordshire. It was an Elizabethan manor-house, actually. We entertained a great deal, and the local hunt always started the season with a meet at our house, when it was my job to give the Master his stirrup-cup." It was a charming story, and I am sure her listeners believed her, but of course it was a pack of lies!

Stories of royal or noble descent should always be very suspect. Ninety-five per cent of your ancestors and mine were connected with the land — they were farmers, blacksmiths, shepherds, ploughmen, thatchers, farriers, stonemasons, stablemen, or any of the other occupations connected with agriculture or the countryside. If they had moved into urban areas at the time of the Industrial Revolution, they were probably miners, mill-workers, weavers, house servants, bricklayers, glaziers, railwaymen, or any of the other jobs connected with industry.

They did not have titles or great wealth—they were honest, hard-working men and women. If you are descended from a king or a queen, or a duke or a duchess, the probability is that you will already have documentary proof within your own family. If you have not, work your way back in the normal way and perhaps you will discover you have blue blood in your veins after all!

My wife's mother always maintained she was a distant cousin of the Empress Eugénie of France (1826–1920). The family treated this as just another family story. However, when my wife and I traced her ancestry, we found that she was absolutely right. Both my mother-in-law and the Empress were descended from a Sir Thomas Kirkpatrick. So here is a case where a family story of royal connections was based on fact!

The other family story which you may have been told is that

"There is money tied up in court." The usual version is that one of your ancestors could not inherit a fortune because a baptismal entry in a church register could not be found. The story is widespread. I have heard it often from people at my lectures in Canada and the United States, as well as in such faraway places as Australia and New Zealand.

Unfortunately, unclaimed money is not left lying around forever. After a few years it passes into the greedy hands of the government of a country and that is the end of it. I have never met anyone who found wealth while ancestor-hunting. If you do as the result of reading this book, I will be delighted, and will, of course, expect the usual ten-per-cent commission!

Be sure you talk to *every* member of your family and *every* old family friend—it is amazing how often just one member of a family has vital information not possessed by anyone else.

If you have an elderly aunt, or great-aunt, this may be like finding the mother-lode. Women are the custodians of family history, the recipients of confidences, the recorders of names and dates and miscellaneous facts. They know far more than any man—they know when and where people were born, who married who, and, in some cases, who had to marry who! They know when people died, and where, and the cause of death. Remember, too, that they can tell you not only about the events of their own long lives, but also about the events they heard of from their grandparents. In the clear mind of an elderly person may be stored one hundred and fifty years of family history—a rich source of material just waiting to be discovered!

Never neglect this source of information; if you have such an elderly relative, go and see her *now*—don't leave it until it is too late. Nearly all of us who have traced our family can say, "If only I had started this when Great-Aunt Jane was alive! I never listened to the old lady's stories when I was younger, and now, when I need her, she is gone, and all her family knowledge has gone with her."

Please handle your elderly relative with tender, loving care—don't descend on her out of the blue, without advance warning, armed with a tape-recorder, and firing off a barrage of rapid questions. Don't expect equally rapid answers — the human brain doesn't function in that way. Simply chat away quietly and take notes in a small notebook. Leave the tape-recorder at home—older people don't like them and become self-conscious and reluctant to speak. Start off by talking generally, perhaps compliment her on her youthful appearance or outlook, and

ABBREVIATIONS

You will find various abbreviations throughout the book and in the various genealogical records you will encounter in your research:

The simple ones are:

B	Births or Baptisms
M	Marriages
D	Deaths or Burials
BMD	A combination of all three
MS	Manuscript

The more complicated ones are those used, particularly by census enumerators, to distinguish the extraordinary number of different churches, denominations, and sects:

A	Anglican
B	Baptist
BC	Bible Christian
BWM	British Wesleyan Methodist
C	Congregational
CA	Catholic
CS	Church of Scotland
DR	Dutch Reformed
EB	Evangelical Baptist
EL	Evangelical Lutheran
EM	Episcopal Methodist
EUB	Evangelical United Brethren
FB	Fundamental Baptist
FC	Free Church (Presbyterian)
FP	Free Presbyterian
L	Lutheran
LDS	Latter-Day Saints Church (Mormon)
M	Methodist
ME	Methodist Episcopalian
MEN	Mennonite
MNC	Methodist New Connection
MO	Moravian
P	Presbyterian
PB	Primitive Baptist
PC	Presbyterian Church
PFC	Presbyterian Free Church
PM	Primitive Methodist
PR	Protestant
Q	Quaker
RB	Regular Baptist
RE	Reformed Episcopalian
RM	Regular Methodist
SB	Southern Baptist
SF	Society of Friends (Quaker)
TB	True Baptist
TM	True Methodist
U	Unitarian
UB	Ukrainian Baptist
UC	United Church (may include C, M, and P)
UP	United Presbyterian
W	Wesleyan
WM	Wesleyan Methodist
WMNC	Wesleyan Methodist (New Connection)
ANG(C)	Anglican Diocese of Calgary
ANG(CA)	Anglican Diocese of Caledonia
ANG(K)	Anglican Diocese of Keewatin
ANG(M)	Anglican Diocese of Montréal
ANG(N)	Anglican Diocese of Niagara
ANG(NW)	Anglican Diocese of New Westminster
ANG(O)	Anglican Diocese of Ontario
ANG(Ot)	Anglican Diocese of Ottawa
ANG(T)	Anglican Diocese of Toronto

The various lists of church registers given in each provincial chapter show the location of the records in a particular archive, library, museum, university, or private collection. The abbreviations for these are listed below:

NAC	National Archives of Canada
AA	Archives of Alberta
ABC	Archives of British Columbia
ANB	Archives of New Brunswick
ANF	Archives of Newfoundland
ANS	Archives of Nova Scotia
AQ	Archives of Québec
PAM	Archives of Manitoba

Up until about 1900, it was the custom to give a Bible to a newly married couple. In it were special pages on which they could record all the vital events in the family—births and baptisms, marriages, and deaths of children, etc. These pages were either in the front or back of the Bible, or in the middle between the Old and New Testaments.

The entries can be of great value to you *if* they were recorded as they occurred. Check the writing; if all the entries are in exactly the same handwriting, with no variation because of increasing age, it will mean they were all made at the same time *after* the events occurred, and therefore were probably made from hearsay. In that case, treat them as a guide but not as a fact.

The family photograph album is the most frustrating family memento you are likely to find. It will contain lots of photographs of men and women who are undoubtedly your ancestors, but no one has written the names below or on the back. Your elderly relative may be able to identify them for you, but if not, the only value is in the name of the photographer and his city, which you may find embossed on the front of the photograph or printed on the back. This place may well be the place of origin of your family overseas, or the place of settlement (or the nearest town) of your ancestor in this country. Your immigrant forebear may have brought some of them over with him or her, or they may have been sent by the family left behind. I know a number of cases where people have used this information successfully by writing a letter to the local newspaper either here or overseas for information about the family. In this way they have made contact with long-lost or unknown cousins.

Letters to newspapers asking for such information are usually printed in small-town or county newspapers, but not in those in big cities. You should also check with local archives and libraries, because there are cases where a photographer's plates and records have been handed over when he died or retired.

At this point, if your recent ancestor was an immigrant, you may well be saying, "My grandfather came to Canada in 1880—who on earth will know anything about him now?" You will be astonished. When your ancestor emigrated, it was the most traumatic event ever to have happened to your family—a son or a daughter leaving home to go across the Atlantic, never to return! It was like a sudden death, and it has been remembered. When Canada is in the news, someone over there will say,

"Canada? Do you remember Grandfather had a brother who emigrated there? I wonder what happened to him? Maybe we have lots of Canadian cousins!" They will not try to find you, but your letter in the local newspaper will be read and your grandfather remembered. The odds are good that you will hear from someone.

There are other obstacles to be avoided in the early days of your search; even when you are searching for official records and not just depending on family stories, you can go wrong in several areas.

Names are one of the most common causes of obstacle-creation—both first names and surnames. Whatever you do, don't assume you must be related at some point in time to people with the same surname. Surnames have a variety of origins, but, generally speaking, they are based on occupations, location, personal appearance, a father or a mother's first name, or even an event occurring in the district at the time of birth.

Surnames rarely existed before 1300 in all western countries. In a village you could find John the baker, John of the wood, John of the church hill, John of the storm, and so on. By 1400, because of population increase this clumsy system was ended. The words "the" and "of" were dropped, and you then had John Baker, John Wood, John Churchill, John Storm, etc. You can see why similar surnames do not mean a relationship.

As you go back—even in comparatively recent times—you must be prepared to find variations in the spelling of your surname. It is most unlikely it has always been spelt the same way, unless it was a very simple name like Smith—and even then you may find Smyth, Smythe, Smithe, or Smitt. The further back you go, the greater the difference. Names were often spelt as they sounded in the days when our ancestors could not read or write, and when a clergyman recorded a baptism he often came up with some weird and wonderful spellings. I can give you fourteen ways of spelling Baxter. The most complicated was Bacchuster, but if you say it quickly it sounds like Baxter. I also found it spelt Bastar, and I didn't like that quite so much! You may even find the surname of your great-grandfather spelt one way, and the surnames of his brother and sister in the same church register spelt two other ways.

If your ancestral background is European, you should check to see if the spelling of your name has been simplified. Quite often, for example, a Polish immigrant would find his name almost unpronounceable by native-born Canadians of Anglo-

introduce the question of family history very gently. Once the conversation is started, let her take the lead, occasionally prompting her with a short question when there is a suitable pause. Take your notes but *don't* interrupt her—what seems to you to be a wandering monologue may be a valuable and detailed narrative following a pattern all its own.

Be prepared to let your relative wander a little, and don't overtire her by staying too long. Tell her how wonderful her help has been, say you would like to talk again in a couple of weeks, and ask her if, in the interval, she will jot down any other information she remembers. *Be sure you do go back*, because I can guarantee you will get more information on the second visit. If you have been kind and charming, and have made a good impression, she will have been flattered by your interest and pleased that someone has listened to her. You are probably the first person she has talked to about the family and herself for quite a long time.

When you get home, and while the conversation is fresh in your mind, go over your notes, expand them, and make sure you write down who gave you all the information. This is the time, too, to write down the questions you didn't get a chance to ask this time, so that you will be prepared for your second visit.

Two stories to illustrate the points I have just made about one family member having vital information, and about the memory of an elderly relative:

A few years ago, while my wife's mother was still alive, we were on a visit to her in Scotland. She was ninety at that time, and one day she asked to be taken on a visit to the family burial-grounds and kirkyards near Dumfries, in the south-west. We spent a day going up and down the lovely valley of the River Nith. In one kirkyard we saw the tombstone of a Marion Grieve (died 1834, aged 8 years). My mother-in-law said, "I know all about her. She was a lovely child with long golden hair down to her waist, but the puir wee lass was always a sickly bairn, and she just wasted away and died." "Margaret," I said, "that was fifty years before you were born. How can you know about her?" "My grandmother told me," she said. So there you have a clear picture and physical description of an ancestor who had died nearly a century and a half ago!

As far as one person having vital knowledge, I can best quote the case of my wife's grandfather. Before we started out to trace her ancestors, we knew four generations to start with. My wife

was born in Scotland, and so were her family back as far as we knew. Eventually we traced back to an ancestor who had died in 1710. There we stuck, because, although he had been married and had fathered three sons in that place, he had not been born there. He was an incomer from somewhere else. At that point my wife remembered that when she was a child her grandfather had told her the family had originated in England two centuries earlier. The years passed by, and her grandfather died, and when she mentioned his remark to her father, she was told she must have misheard him — "There's no English blood in our veins" was the comment. You must understand that, in Scotland, if you have English ancestors you keep very quiet about it!

Anyway, to cut a long story short, that remark to my wife by her grandfather—a comment he had never made to anyone else in the family — led us eventually to the place in the north of England whence her ancestor had migrated to Scotland. What is more, it led us to a printed family tree that took the family back to the fifteenth century, and provided us with enough clues to take it back even further, to 1296!

You must be prepared to find that no one in your family shares your interest in ancestry, and you will find yourself ploughing a very lonely furrow. You will meet with comments like "Leave well enough alone" or "Why stir the pot?" or "The less you know about them the better." Some of these relatives may refuse to share their family knowledge with you. Often these remarks hide fear or taboo knowledge. Some may be afraid you will discover some dark secret, or they may know the secret. They may know that your great-grandfather spent a month in gaol for stealing the communion plate from the church, or—horror of horrors!—was born out of wedlock. I don't understand why anyone should be bothered by such fears. If he or she is, explain that anything you discover will be kept confidential and that, anyway, it is unlikely you will discover anything unsavoury about the character or reputation of an ancestor. You will know when and where the birth took place, the same with marriage and death, but unless your ancestor was written about in a book or a newspaper, you will know nothing more about him. I cannot give you a magic word to open a locked door—it will depend on *you*, and your charm, your tact, and your dogged determination.

Two items within your family will be very important to you if they exist: the family Bible and the family photograph album.

Saxon descent, and he would simplify it. In this way Pryzeborski could become Price. Even a move from Québec to Alberta could change Boileau to Barlo.

First names can produce other problems. If you are told that your grandfather's name was John Hammond, try to make sure that John *was* his first name. It is by no means unusual for someone to dislike his or her first name so intensely that quite early in life all use of it was dropped and a second name was used. The fictional John Hammond may have been baptized Zebediah John Hammond!

Make certain that the first name by which you know your grandfather or grandmother is not a diminutive or a pet name. If grandmother was Jenny, remember that her baptismal name could have been Jane or Janet. There are other examples: Fanny could be Frances; Sally could be Sarah; Betsy, Betty, Bessie, Beth, Lizzie could all be Elizabeth; Nellie could be Helen; Frank could be Francis; Fred could be Frederick, Alfred, or Wilfred. The same problem arises in Europe, particularly in German-speaking areas.

Sometimes ancestor-hunters will take the easy way out in trying to overcome an obstacle by making an assumption not based on facts. This is likely to create an obstacle even greater than the original one. Let me give you an example. I know someone who had traced an ancestor to the Kingston area of Ontario. The ancestor had been born there in 1824, and the church register in which his baptism was recorded referred to his father as "Mr. Thompson". (I have changed the surname.) The ancestor-hunter then looked back through the register and found the marriage of a John Thompson and an Elizabeth Weston (name changed) in 1823. He immediately made an assumption that these were the parents. He then tried to find details of the birth of the bride and groom and failed. There was no record of them, and finally he gave up the search. Many years later he looked at the tombstone of his ancestor for the first time and found the words "son of Joseph and Mary Thompson of Kingston Township". This led him to land records and census returns and eventually back to a United Empire Loyalist ancestor who had obtained a grant of land. From there he followed the trail to New York State and finally to England. If he had not made that assumption years before, he would not have delayed his eventual success by twenty years.

Before we leave family sources, I must warn you that it is possible to encounter a deliberate falsification of family records.

Many years ago, as the result of a radio phone-in show, a listener wrote to me and asked for help in a particularly difficult problem she had encountered. In those days I was not so fully occupied in writing and lecturing as I am now, so I was willing to see what I could do. I went to see her and she explained she was descended from the famous Dr. Samuel Johnson of dictionary fame; an aunt of hers had traced the descent some years before, and she showed me a copy of the complete family tree. She had been trying to find out if she had any living cousins and had run into quite unexplainable obstacles. The tree was very detailed, with exact dates and places of baptism, marriage, and death for seven generations back to Dr. Johnson. I made a few inquiries and quickly discovered something was very wrong.

Then I checked the information compiled by her aunt and I found the family tree was entirely fictitious—none of the events recorded had ever taken place, and to top it all, I then discovered that the Doctor had never had any descendants. The aunt, anxious to claim descent from a famous man with the same surname, had painstakingly concocted a family tree out of her own mind! I have never come across another case like this, but you never know what you will find—so check, check, check!

The next common obstacle is ascertaining place of origin. You may have the name of a place in Ontario, for example, as the place of settlement of your ancestor. You know that in 1838 he owned land in Nelson's Falls, near Scott's Mill. You look at a map and you can't find either place. Why? The answer is simple: the names were changed to Lakefield and Peterborough. Many places in Canada have had several names. You can usually get help from your Provincial Archives in cases like this.

A similar problem can be caused by the merging of one parish with another, or the splitting of a parish into two. So far as overseas is concerned, you may have an additional problem. Grandfather may have always said he came from Bristol, England. In actual fact he came from a small village on the outskirts of the city, but it was much simpler to say Bristol. This sort of thing happens today. If you live in Spruce Grove, Alberta, and when you are on vacation in California someone asks where you live, you will most certainly say "Edmonton"—after all, it's almost true, and it saves you the bother of explaining just where Spruce Grove is located.

Some countries overseas will confront you with greater problems when you start searching over there. In Germany's "lost territories" after 1945, the names of cities were changed to

Czech or Polish ones: Leitmeritz became Litomerice, Allenstein became Olsztyn, and so on. In Ireland there is a variety of different land divisions. You may know that your great-grandfather came from a place named Ballypenahay but you can't find it on the map or in a gazetteer—probably because it is too small to be a parish and is either a townland or a barony.

As you work your way into the past, you will be writing lots of letters—to distant relatives, parsons, priests, archives, libraries, cemetery offices, government departments, genealogical and family history societies, and so on. When you are doing this, remember two things—if you don't, you are unlikely to get a reply:

1. Write a nice, polite, and friendly letter, and don't be abrupt and demanding. No one *has* to answer you—there is no law to force anyone to do so. I can hear you saying, "That's a totally unnecessary piece of advice. I always write a polite letter." I am delighted to know that you do, but you should see some of the extraordinary letters people in Canada and overseas receive from ancestor-hunters. As you may imagine, with my books being published in four countries I get a great deal of correspondence asking for information or advice. I have my share of the kind I don't bother to answer. "My grandfather emigrated from the U.S.A. to Canada in 1855. Send me his family tree at once." "My grandmother—her name was Harris—came from Canada. Tell me what you know about her by return mail." "You make that priest at Upton answer me." On top of that, none of them covered the return postage.

2. *Always* cover return postage. You are not the only family historian writing a letter—there are tens of thousands of you! I know one County Record Office in England which, in 1986, received over ten thousand letters from overseas, and only five hundred contained return postage. That is why the general rule has become "No return postage, no reply." If you are writing to an address in Canada, the process is simple—just enclose a stamped self-addressed envelope. If you are writing to the U.S.A., get a quarter (U.S.) from your bank and tape it to your letter. If you are writing overseas, you will have to buy two International Reply Coupons from your local post office and send them with your letter and a self-addressed airmail envelope. Your recipient can then go into a post office "over there" and exchange them for stamps. The two coupons will cost you a little over $2. This is extortionate.

If you know you will be writing a number of letters to a particular country over the next year, you can save fifty per cent of your return postage costs quite simply. You write to the Head Postmaster, the Central Post Office of any major city of the country—or any small town for that matter—and say, "I attach a bank draft for five pounds [or ten marks or whatever]. Please send me the equivalent value in stamps of the right denomination for airmail postage between your country and Canada."

When you are writing for information, be brief, be clear, and type your letter or write very plainly. Quote accurate dates, names, and places. List the sources you have already checked (this will save them from going over the same ground). Do not write a "long letter from home", telling every detail. Your own family is absolutely fascinating to you, but the person who reads your letter has heard a similar story many times before, and will become very impatient if he or she has to wade through pages of family stories.

Finally, you must be sure not to make the greatest mistake of all: failing to check whether someone else has already traced your ancestors. You can do this in a number of different ways. Although you can never be absolutely certain, you can greatly reduce your chances of discovering, three years from now, that your time and money have been wasted because you failed to check!

(a) Write to the public library in any place in Canada where your family settled. More and more libraries have family or local history sections. They have ongoing projects such as card-indexing and microfilming the various type of records I mentioned in the Introduction.

(b) Write also to the public library in the place overseas from which your ancestor emigrated. We discovered the value of checking with a library many years ago. We decided to trace a side of my wife's family that had been located in the Dumfries area of Scotland for many generations. When we arrived in the city, we went straight to the local library and asked if they had any information about the Copland family. They had: a detailed family tree compiled by some unknown member of the family fifty years before. This took us right back to 1135, and we had no searching to do! Yes, we did check the accuracy of the family tree, and all its documentation was accurate! If we had not checked with the library, we would have spent a lot of money and time on an unnecessary quest.

(c) Write to the genealogical or family history society for the same areas, both in Canada and overseas.

(d) Write to local newspapers in areas outside the major cities — the *Globe and Mail*, the Montréal *Gazette*, and the Vancouver *Province* are unlikely to publish your letter.

When you are writing to these four sources, ask if they have any record of your family (give names and dates of emigration or immigration) and if they know of anyone else searching for the same family.

(e) Write to the LDS Church in Salt Lake City or visit or write to your nearest LDS Family History Center. Check the indexes I mention in the chapter on the LDS Church.

In spite of all the above checking, there may be an unknown individual who is not a member of a family history society or the LDS Church who is quietly working away on your family and there is no means of making contact, but the odds are you have covered all the major possibilities for duplication.

There are two items I have not covered in this book, for several reasons:

1. *Adoptions*: I have not touched on this subject because each province has its own laws regarding access to information about natural parents. Organizations, such as Parent Finders, exist to help adopted people discover more about their background.

I have ambivalent feelings on this problem. If I were adopted, I would move heaven and earth to discover my natural parents, and my ethnic and medical background. However, there are also the feelings of the adoptive and the natural parents to be considered.

A search for an ancestral background, or an interest in a family medical history, is admirable, but a search motivated at best by idle curiosity, and at worst by a feeling of hatred or a desire for revenge, is quite another matter.

Unfortunately, a successful search does not always end with happiness and can cause disappointment, deep sorrow, and — sometimes — tragedy for all concerned.

2. *Divorce*: Each province has its own system of record-keeping, and its own laws regarding access to information. You should check in the first instance with the Department of Vital Statistics for guidance — you may find divorce records there, or in the provincial archives, or in the county courthouse.

CHAPTER 2

How to Start the Family Tree

Your main sources of information in Canada, apart from your own family, are civil registration, census returns, church registers, tombstones, and land records. There are, of course, other sources as well, and all of them will be explained in detail later in this book.

At this point I am assuming that many of you reading these pages are only just getting started on tracing your own family and its history, but even the experienced ancestor-hunter may learn a little. I think the best way to explain the use of the main sources is to create an imaginary family.

Then, together we will trace this family back from the present day, using sources available in Canada. Of course, you may not be as lucky in your search as the imaginary Charles Gibson. He may find his roots more easily than you, but Charlie, too, will have his problems, as you will see.

So, imagine you are Charles. What do you do? You take a large sheet of paper or Bristol board (about 2′ × 3′) which you bought at an art store or a business and office supply company. You write down *your* name and those of your brothers and sisters (if any) at the bottom of the sheet, reading from left to right in order of descending age. When you have the names down, add the dates and places of birth. Leave space below this line for you to add the names of your spouse and children. As

Scotland because of the Highland Clearances did not start before the early 1800s, there was a considerable number of Scots immigrants into Nova Scotia in the latter part of the eighteenth century.

In the former case, Alexander's birth and the marriage of his parents could have taken place in the United States; in the latter case, in Scotland.

At this point we will leave the mythical Charles Gibson to check further. Records of land grants in the province are very good, and there are a number of books about Scots and UEL settlements. At any rate, he has done well: he has traced back for two centuries, and his spreading family tree now appears as shown on the preceding page.

CHAPTER 3

The Great Migrations

The period from about 1750 until the First World War saw one of the greatest movements of people in human history—the emigration of millions from Great Britain and Europe to the new lands of North America. Quite often they came in organized religious groups, or, for example, as Scots clansmen travelling together as a close-knit family. Sometimes they came as destitute Irish, with passages paid by governments to get rid of them, or as half-pay British army officers hoping to become "landed gentry". They came as convicts and black sheep and remittance men, and they came as individuals setting out with courage and tenacity to make a new life and a future for their children. Their reasons were diverse: religious persecution, economic disaster, wars and revolutions, romantic dreams, and practical ambitions. They were the victims of harsh social systems, vicious landlords, unscrupulous shipowners, lying land agents, and their own total ignorance of the hardships that awaited them in their new country.

In times of suffering there are always the vultures who are prepared to swindle and exploit starving and destitute people for their own personal profit. Many formed partnerships with other opportunists; others bought cheap land in Canada and resold it to gullible emigrants who also bought passage on their ships.

Emigrant vessels were described in glowing prose:

NOTICE TO PASSENGERS
to
NOVA SCOTIA AND CANADA

> A substantial coppered Fast Sailing Ship will be ready to receive passengers at Fort William on the 10th of June and sail for Pictou and Canada on the 20th. All those who wish to emigrate this summer will find this an excellent opportunity, as every attention will be paid to the comfort of Passengers, and they may depend on the utmost punctuality as to the date of sailing. For further particulars application may be made to Mr. John Grant, Merchant in Fort William.

Naturally, there was no mention of death by cholera or dysentery, no warning that if landfall was delayed, there might be no food or water left aboard.

The Scots and the Irish

The cost of passage from the British Isles varied over the years of emigration, from as little as thirty shillings to as much as thirty pounds. For that, the emigrant could find himself sharing a board 6 feet by 2 feet with another emigrant. One vessel in 1773 sailed from Scotland with 450 passengers in a hold measuring 60 feet by 18 feet by 6 feet.

I think the emigrants from the Highlands of Scotland suffered more than any other race. Their sufferings were not only physical, but spiritual as well, because side by side with their starvation and lack of shelter they had also been forcibly detached from a unique way of life. A bleak day in April 1746 saw the end of an era in Scots history. On that day, on a windswept moor in north-east Scotland, the dwindling forces of the Young Pretender, Bonnie Prince Charlie, were defeated by an English army led by "Butcher" Cumberland, a son of the English king.

As John Prebble wrote in his book *Culloden*:

> Once the chiefs lost their powers many of them lost also any parental interest in their clansmen. During the next hundred years they continued the work of Cumberland's battalions. So that they might lease their glens and braes to sheep farmers from the Lowlands and England, they cleared the crofts of men, women, and children, using police and soldiers where necessary.

It is easy, from this distance in time, to forget the Highland Clearances, but the hills in the Highlands are still empty, and the ruins of houses and cottages still dot the landscape after two hundred years. In the late eighteenth and early nineteenth centuries, over 100,000 people left the Highlands for Canada. In 1772, over 100 settlers came to Nova Scotia from South Uist, Moidart, and Arisaig. In 1785, 600 left Glengarry in Scotland to settle in Glengarry, Upper Canada (Ontario). In 1801–3, over 5000 left Strathglass in Sutherland for Antigonish in Nova Scotia—including over a thousand Chisholms. In 1816, Scots immigrants settled Perth, Ontario.

In 1851, 58,000 Highlanders sailed for North America, and another 66,000 the next year. Most of the men and women who landed in Canada settled in Nova Scotia and Ontario. In 1852, 1500 immigrants from Barra, Benbecula, and South Uist settled in the Dundas area of Ontario. Another 4500 went to Nova Scotia and Glengarry.

The Irish suffered as much as the Scots on many of the 200-ton ships that sometimes took two months to cross the Atlantic. Few of the Irish could afford to pay their own passages, but landlords and various philanthropic organizations provided the fare for thousands of emigrants. In the 1770s, 20,000 persons a year were settling in Montréal and Québec, the majority of them coming from Ireland. In 1825, Peter Robinson brought over 2000 settlers from Ireland, and they received land grants in the area of Peterborough, Ontario. They are well documented by name, and in many other ways. They were more fortunate than most of the Irish immigrants into Canada. Peter Robinson had picked them from the 50,000 who had applied for passage. Each family received a cow, axes, an auger, a saw, a hammer, one hundred nails, two gimlets, three hoes, a kettle, a frying-pan, an iron pot, three bushels of seed potatoes, and one peck of seed corn. One pound of salt pork and one pound of flour per day were given to all settlers over the age of fourteen for the next eighteen months, with half-rations for those from five to fourteen, and

quarter-rations for any of lower age. All the cost of settlement was paid by the government.

Generally speaking, the English and the Welsh did not come in organized parties, and their descendants are to be found in all provinces. Other organized parties, such as Ukrainians, Mennonites, Hutterites, Mormons, Scandinavians, and others, are discussed in the chapters devoted to the provinces.

German-Speaking Settlers

The Germans, although they did not come in organized groups, tended to settle in four areas of Canada. They settled in Lunenburg, Nova Scotia, and in three areas of Ontario: the Niagara Peninsula, the Kitchener area, and the townships around Pembroke. German settlers first entered the province of Ontario from Pennsylvania in 1786, but there was no mass movement, and in the next twenty-one years only twenty-five families settled in Niagara and in the county of Waterloo. In 1803—by which time the cost of land in Pennsylvania had become prohibitive—a major move to Canada was organized. Sixty thousand acres was bought in 1803, and a further forty thousand the next year, money for the purchase price being raised in the United States. The settlers poured in from Franklin, Lancaster, Montgomery, and Bucks counties. Many of them were descended from Swiss-German Mennonites. The influx from the United States ended by about 1828, but there was still a great deal of movement across the border in the form of family reunions and arranged marriages. By this time, large numbers of German immigrants were arriving from the Germanic area of central Europe (Germany as a unified country did not yet exist). Other areas of German settlement on a smaller scale were along the north shore of Lake Ontario, but these were the "Hessians"—German mercenaries who had served with the British army during the Revolutionary War. They fled to Canada with the United Empire Loyalists when the British were defeated, and received land grants. The term "Hessian" (after Hesse) is a misnomer, since they came from all parts of the Germanic areas of Europe. Many of them went back overseas, but several thousand settled in Upper Canada, and a few in Lower Canada, where several anglicized their names and others frenchified theirs—just to make life difficult for the ancestor-hunter!

By the mid-1830s, immigrants were arriving from all parts of Germanic Europe—Austria, Baden, Bayern, Hessen-Darmstadt, Elsass-Lothringen (Alsace-Lorraine), Holstein, Mecklenburg, Württemberg, and the German settlements in the Baltic states of Estonia, Latvia, and Lithuania—as well as from the Ukraine area of South Russia. No single religious group predominated, and the original Mennonites were soon outnumbered by Lutherans, Catholics, Baptists, Moravians, and Swedenborgians. By 1850, more than twelve thousand German settlers were in Upper Canada.

In 1857 the railway reached the town of Berlin (renamed Kitchener during the First World War), the main centre of Waterloo County, and immigrants landing in Québec were able to travel directly to their destination by train. At this time, German settlers were arriving in Renfrew County, east of Ottawa, and by 1901 there were nearly ten thousand people of German birth living in thirteen townships in the area. The difference between the Germans who settled in Renfrew and those in Waterloo is that the former assimilated and the latter maintained their own religion, customs, and ethnic inheritance. The result is that it is hard to find much obvious evidence of Germans in the first area, whereas their presence is obvious in the second—even though they are in a minority.

Next, let's look at another large-scale movement, this one from north-western Europe and the Lowland countries, which goes back to the sixteenth and seventeenth centuries.

The Huguenots

One of the great movements of people in history was that of the Huguenots—a migration known only to historians and to the descendants of these people persecuted because of their religion. The exodus from France took place between the mid-1550s and about the year 1700. At one time, one million Huguenots lived in that country, which had then a total population of fifteen million. It is estimated that more than 300,000 left France, and that another 200,000 were massacred on St. Bartholomew's Eve on 24 August 1572.

They emigrated to England, Ireland, the Netherlands, and German-speaking areas of Europe, Switzerland, and North America. Research in the German areas is difficult, because Germany as a country did not exist and so we have to contend with hundreds of independent kingdoms, principalities, grand duchies, and city states. Generally speaking, the southern areas were Catholic and the northern areas Protestant. Most

Huguenot refugees went to Prussia, Hanover, Mecklenburg, Nassau, and Westphalia. Switzerland was not unified until 1848; before that, each of the twenty-five cantons had its own government. The Protestant cantons were Aargau, Appenzell, Basel, Bern, Geneva, Glarus, Graubünden, Neuchâtel, Schaffhausen, Thurgau, Vaud, and Zürich. They were the preferred areas for the refugees to settle, and in particular Geneva, Neuchâtel, and Lausanne, because these three cantons are French-speaking.

The origin of the name Huguenot is not certain. It was originally either a term of abuse or a nickname. One theory is that it originated as Hugues—a reference to Hugues Capet, the founder of the French royal house, whose ancient tower in Tours was the site of secret Protestant meetings; another idea is that it was the result of French difficulty in pronouncing the German word Eidgenosse (a companion or confederate). In Swiss German it became Eignot and in French Huguenot; the third theory is that it derived from the archaic French word *huguon*, which meant someone who walked the streets secretly after dark. This latter idea seems the most logical, but your guess is as good as mine, and it is not very important, anyway. It would have been so much simpler just to call them Protestants.

In the early sixteenth century, persecution and martyrdom of the Protestants took place in widely separated areas of France, but particularly in the south. In 1535 an edict was published ordering the extermination of heretics. This was followed by the first wave of emigration to England, and in 1551 even more fled as the killing grew.

France was slow to accept the Reformation, but by 1560 it was estimated that forty per cent of the nobles were Huguenot, as were a large number of bishops and priests. Catherine de Medici, the widow of King Henry II of France, was regent for many years, and, although a devout Catholic, she was tolerant of Protestants, refusing to allow the Inquisition to operate in France.

In 1572, the St. Bartholomew's Eve Massacre led to further emigration of the survivors. Those Huguenots living on the coasts in the north fled to England, while those on the eastern borders escaped to the Netherlands, the Rhineland, and Switzerland. Those who went to England settled in the south-coast towns of Southampton, Portsmouth, and Rye, and in the London area. Later they went to Norwich, Canterbury, Bristol, and Plymouth, while others moved on to Dublin, in Ireland.

Increasing massacres and persecution eventually led to civil

war. But in 1594 the Protestant leader, King Henry IV of Navarre, converted to Catholicism, saying, "Paris is worth a mass." Although this ended the civil war and led to his coronation as king of France, his conversion was only a political expediency. In 1598 he signed the Edict of Nantes, which gave the Huguenots the right to worship anywhere in France except in a few specified cities.

The king was assassinated in 1610, and within a few years civil war broke out again. Sectarian strife continued sporadically throughout the century. Many Protestant churches were destroyed; children of Huguenot parents had to be baptized by a Catholic priest; the property of Huguenots who left the country was confiscated. By 1685, the number of Huguenots who had emigrated passed the 300,000 mark.

Through all these years of persecution there was steady emigration to the United States, with Huguenot settlements at several places along the eastern seaboard from Florida to New England.

So far as Canada was concerned, the migrations indirectly from England and Ireland or directly from Europe were not organized. Families settled in various places in the Maritimes and in what is now Ontario, and were rapidly assimilated into various Protestant religions, mainly Lutheran and other sects such as the Baptists, Methodists, and Presbyterians. This lack of organized immigration into Canada and of specific areas of settlement makes it more difficult for people of Huguenot descent to trace their origins than it is for Mennonites, for example.

There is a very good book that goes into great detail about the Huguenots in Europe, and I have made use of it while writing this chapter. It is *Huguenot Ancestry* by Noel Currer-Briggs and Royston Gambier, published in 1985 by Phillimore and Co., Ltd., Shopwyke Hall, Chichester, England PO20 6BQ.

There are also four societies that may be able to give you information about a particular family — one in Canada and three in Europe:

The Huguenot Society of Canada, 10 Adelaide Street East, Toronto, ON M5C 1H5.

The Huguenot Society of Great Britain & Ireland, University College, London, England WC1E 6BT.

Deutscher Hugenotten-Verein, Postfach 35,3305 Sickte, BRD.

Deutsches Hugenotten Museum, An der Schlagd 2,3522 Bad Karlshafen 1, BRD.

(The second society above has published a great many indexed registers of Huguenot churches in the United Kingdom and Ireland. You can get more details from the Society and from Kraus Reprint, Route 100, Millwood, NY 10546.)

The United Empire Loyalists

The large migration that every schoolchild learns the most about is the influx of United Empire Loyalists. Two hundred years ago the success of the American Revolution sent many thousands of people still loyal to the Crown fleeing north to Canada, south to the West Indies, and east over the Atlantic to Great Britain and Europe. Those who came to Canada became known as the United Empire Loyalists. They were a cross-section of a society of mixed ethnic and social backgrounds. Contrary to popular belief, they were not all of British stock; a very large percentage of them were from the Low Countries, the German-speaking areas of Europe, and France. With them came former slaves from the Southern plantations and some soldiers from a British all-black regiment, Indians, German mercenary soldiers, and Huguenots and Quakers who had already fled one form of persecution and were unwilling to face another. There were a few aristocrats and wealthy businessmen and plantation owners, but the great majority were farmers and craftsmen.

Although the vast majority of the American colonists had very justifiable grievances against the British government in London, there was a hard core of resistance, probably ten per cent of the total population, that still supported the continuance of allegiance to the British king. When the rebellion started in 1776, many Loyalists became victims of the patriotic fervour of those fighting for freedom. They were harassed socially and politically, denied public office, and expelled from their land, and their property was seized. Some were conscripted into the Revolutionary Army, and some very militant ones, suspected of spying for the British, were tarred and feathered.

The first contingent of some 1000 men, women, and children left Boston in March 1776 and accompanied the British army as it retreated before the victorious revolutionary forces. During the next six years the trickle became a flood as the Loyalists in their thousands crossed the border and were allocated land in the Nova Scotia colony. There were still those who

stayed behind in the American colonies, secure in the belief that, whatever the eventual result, their property would be secure. However, when the Peace Settlement was signed in 1782, no firm commitment was made to provide any protection.

There are a variety of estimates of the number of Loyalists who entered Canada, ranging from 50,000 to 100,000. It has also been estimated that 200,000 people in the American colonies opposed the Revolution, but all these figures are guesswork based on a great variety of unprovable statistics. It seems likely that some 100,000 Loyalists eventually accepted the establishment of the United States, and that a similar number fled the country. Many went back to Great Britain and Europe, and about 40,000 entered Canada. We had open frontiers by sea and by land, and no immigration records were maintained.

At that time, in what is now Canada, there were two colonies, Québec and Nova Scotia. The former included the area now divided between Ontario and Québec, and the latter the area of the present provinces of New Brunswick and Nova Scotia. The most informed estimates suggest that 30,000 went to the Maritimes and about 10,000 to Québec.

In 1783, after the British government, in the Treaty of Paris, recognized the United States, approximately another 30,000 Loyalists went to Nova Scotia: 14,000 settled in Sunbury County (which became the province of New Brunswick in the following year) and 16,000 in what is now Nova Scotia proper. A few hundred settled in Prince Edward Island, but they only stayed a year because of the impossibility of obtaining title to any land.

The 10,000 who settled in the Québec colony, which then stretched from Nova Scotia to Niagara, soon ran into difficulties with the French feudal system of seigneurial ownership of land and the unfamiliar French legal system. The Loyalists agitated for the creation of an English-speaking province, and, as a result, the Québec colony was divided in 1791 into Upper and Lower Canada, later to be known as Ontario and Québec.

Most of the refugees who settled in the Maritimes came by sea from the New England ports, and had originally settled in New York, New Jersey, and Pennsylvania, but some smaller groups came from as far away as Maryland, Virginia, and the Carolinas. The refugees initially concentrated in Annapolis Royal, Digby, Guysborough, Halifax, Parrsboro, Ramsheg, Shelburne, and Wilmot. Others bought farms or went into business in other more settled areas.

The social and political impact of the arrival of the Loyalists upon the Nova Scotians was tremendous, and is the root cause of the deep-seated and unreasoning anti-American feeling that permeates many areas of eastern Canada. The population of Halifax jumped from 2000 to 6000, that of Annapolis Royal from 200 to 600. Substantial settlements appeared almost overnight in Antigonish and Yarmouth. Though the newcomers were by no means all Southern aristocrats or rich plantation owners, they certainly included a good many who considered they had the experience and the breeding and the right to take an active part in the government of the colony. This led to increasing difficulties with the original settlers, and a movement soon started to create a new and Loyalist colony out of Nova Scotia—and the birth of New Brunswick took place in June 1784.

Such men as Edward Winslow saw the future of New Brunswick as a colony ruled by a landowners' elite for the benefit of the masses. Unfortunately for Winslow, the masses wanted to be property-owners and not tenants. As he lamented later, "Our gentlemen have all become potato farmers, and our shoemakers are preparing to legislate."

Many died during the first winter in their new northern home when little shelter was available—some were less suited than others to adapting to the cruel Canadian climate. The farmers and tradesmen were strong, adaptable men with wives who had pioneered by their side, but many others who had lived on large estates with many servants suffered a great deal. Many left in the spring of 1784—some going to Great Britain and Europe, some back to the United States, and others to the West Indies islands of Barbados and Jamaica.

In the new area of Upper Canada, some Loyalists arrived by ship from the southern ports of the Lake Ontario shore, and others came by land into the Niagara Peninsula. Those arriving by water settled in such places as Augusta, Cornwall, Fredericksburg, Kingston, Prescott, and Prince Edward County. Other areas of settlement were along the Thames and Detroit rivers, and the Lake Erie shore. Settlers in Lower Canada went mostly to the Montréal area and Longueuil.

By 1784 the United States government was firmly established, the hatreds between the Loyalists and the "rebels" had died down, and it was possible for a Loyalist to return to the United States without any fear of persecution or physical assault. At least ten per cent of the Loyalists in New Brunswick and Nova Scotia left the colonies behind and returned home. It is estimated that fifty per cent of the settlers had left the Nova Scotian colony by the end of 1785—some to New Brunswick and Upper and Lower Canada, some to England, but the majority to the United States.

The most valuable genealogical source for tracing your UEL ancestry is probably the Audit Office Series in the National Archives of Canada. This contains evidence in support of Loyalist claims for losses suffered during the American Revolution, but do remember that not all the settlers submitted claims. The Audit Office records give the location of original residence in the American colonies, the size of the family (often with all names), details of military service, and residence at the time of the claim. The records are on microfilm and completely indexed. There is also the list of Loyalists in Upper Canada kept in the Crown Lands Department, Queen's Park, Toronto.

The government granted land to the Loyalists under the following conditions: one hundred acres to each head of a family, plus fifty acres to each family member; fifty acres to each single man; three hundred to one thousand acres to army officers, depending on rank; two hundred acres to each non-commissioned officer (NCO), and two hundred to their wives if they applied; one hundred acres to every private soldier, plus fifty acres to each person in his family. The Loyalists drew lots for their locations, and when they had occupied the land for a year they received a permanent deed. At a meeting of the Executive Council in 1789 it was further ordained that sons, when they came of age, should receive two hundred acres, and daughters the same, except that, even if under age, they would receive the grant on marriage.

More information about Loyalist settlement will be found in the later chapters on the particular provinces in which they settled.

The United Empire Loyalist Association is located at 23 Prince Arthur Avenue, Toronto, ON M5R 1B2. It has an excellent library—open each day from 1000 hours to 1500 hours—which contains a great many books about individual Loyalists, and a number of unpublished manuscripts. If you are descended from a Loyalist (and can prove it), you are eligible to join the Association. It is not, perhaps, as active as it was, but there are still twenty-eight branches in operation. If you cannot prove your descent, it is always possible that the genealogical and historical records of the library will help you to do so. A good

book on the subject is *The Loyalists* by Christopher Moore (Macmillan of Canada, Toronto, 1984).

As a descendant of those brave men and women you are entitled—if you wish—to write after your name the proud initials UE, so that all men and women may know your heritage.

There are UEL branches in the following locations, and up-to-date addresses of secretaries can be obtained from the UELA:

Alberta: Calgary, Edmonton
British Columbia: Vancouver and Victoria
Manitoba: Winnipeg
New Brunswick: Fredericton, Saint John
Nova Scotia: Halifax–Dartmouth, Shelburne
Ontario: Brockville, Cambridge, Cornwall, Hamilton, Kingston, Kingsville, Lindsay, London, Orono, Ottawa, Picton, St. Catharines, Toronto
Prince Edward Island: Breadalbane
Québec: Granby, Hudson
Saskatchewan: Saskatoon

The Ukrainians

If you look at a map of Europe, you will have difficulty in finding Ukraine; that is because this ancient nation is now within the boundaries of Soviet Russia and is one of the fifteen republics that make up that enormous country. There are 40 million Ukrainians there, and over half a million Canadians are of Ukrainian descent. What brought so many strong and gifted people half a world away from the black earth of southern Russia? To answer this question we must take a quick journey back over the centuries and learn a little of the tragic history of these people.

The Ukrainians are the largest Slavic nation in the world, after Russia. They originated as Neolithic tribes along the great rivers of the area, but over the centuries they were invaded and conquered by a variety of tribes and nations: Scythians and Sarmatians; Goths, Huns, and Avars; Varangians and Kievian Russians; Lithuanians and Poles; and Turks, Germans, and Austrians. Through it all, the Ukrainian people survived, and preserved their language and their culture, in spite of efforts by Poles and Russians to obliterate their cultural inheritance.

They had brief periods of semi-independence over the centuries, but predatory neighbours, coveting the rich farmland, soon ended them, and the country was several times divided among the conquerors. The end of any semblance of Ukrainian independence came in 1764 when the last Hetman, or leader, of Ukraine was forced out by Catherine the Great of Russia. The country was divided into three provinces. In 1783 the Russians seized the Khanate of Crimea from the Ottoman Empire, and then the Polish partition treaties of 1793 and 1795 awarded Podolia and Volhynia to Russia, and eastern Galicia went to the Austrian Empire.

In the nineteenth century, despite all efforts by Russia to ban the Ukrainian language and "Russify" the country, Ukrainian nationalism flourished and plans were started to try and unite Galicia, Bukovina, and Ruthenia in a single state. Galicia, with Austrian tolerance, was the centre of the independence movement directed at Russian Ukraine. When the Tsarist regime collapsed in 1917, Ukraine was, for a short period, a republic within Soviet Russia, then, for an equally brief period, an independent republic. But in 1919 Soviet troops occupied Kiev. At this point there was a short four-way struggle between the Soviet Union, the Poles, the Ukrainians, and the anti-Soviet (or anti-Bolshevik) forces under General Denikin.

The Soviet army regained control over the whole country and formed the Ukrainian Socialist Republic in 1922. Lenin granted a considerable amount of cultural autonomy, but this was abandoned by Stalin, who collectivized the farms, seized Ukrainian grain for export, and let millions of Ukrainians die in the famine that followed.

After the Second World War, parts of Bessarabia, Moldavia, Bukovina, Galicia, Zakarpatskaya Oblast, Ruthenia, and Crimea were all realigned and reshuffled between Russia, Czechoslovakia, and Romania, at last, in 1954, completing the process by which all Ukraine lands were united in a single republic.

It is ironic that Ukraine, which had fought for its independence and unity without success since 1200, was to achieve unity without independence in 1945. Persistent attempts to Russify Ukraine have continued to the present day, but Ukrainian nationalism is alive and well, not only in the USSR but in the thriving Ukrainian communities in Western Canada, and in the hearts and minds of the hundreds of thousands

Rosenberg, S. E.: *The Jewish Community in Canada.* Toronto, 1970.
Roth, C.: *History of the Jews in England.* London, 1951.
Rottenberg, D.: *Finding Our Fathers.* New York, 1977.
Sack, B. G.: *History of the Jews in Canada.* Montréal, 1965.
Stern, M.: *Americans of Jewish Descent.* Cincinnati, 1960.
Vigod, B.: *The Jews in Canada.* Ottawa, 1984.

Further information about Jewish ancestry in Europe can be found in two books of mine:

In Search of Your British and Irish Roots. Toronto, 1982.
In Search of Your European Roots. Toronto, 1985.

The following Jewish organizations in Canada may be useful in providing information for you. Be sure you cover the return postage:

MONTRÉAL: Jewish Immigrant Aid Services, 5151 Côte Ste. Catherine, H3W 1M6
Jewish Public Library—same address.
OTTAWA: Jewish Historical Society, 151 Chapel Street, K1N 7Y2
TORONTO: Canadian Jewish Congress, 4600 Bathurst Street, M2R 3V3
Jewish Immigrant Aid Services—same address
WINNIPEG: Jewish Public Library, 1725 Main Street, R2V 1Z4
Jewish Historical Society, 365 Hargrave Street, R3B 2K3
Canadian Jewish Congress, 370 Hargrave Street, R3B 2K3
VANCOUVER: Jewish Historical Society, 950 West 51st Avenue, V5T 2N7

I have mentioned the Toronto Jewish Genealogical Society above. There is also the Jewish Genealogical Society of Montréal, c/o Raymond Whitzman, 5787 McAlear Avenue, Côte St. Luc, H4W 2H3.

Finally, when the time comes for you to research your ancestry further back than in Canada, do not overlook the Yizkor Books in the Robarts Library at the University of Toronto. They have over 300 of the 700 published so far. As you will know, these are also known as the Memorial Books, and each one tells the story of a Jewish community in one town. Each book is the product of a number of people who met together

after the Holocaust and talked together about their memories. Most are written in Hebrew or Yiddish, but translations can be arranged, and some do have English sections. The indexes are generally unreliable.

Note on Passenger Lists

The greatest obstacle in our search for our ancestors who came from over the ocean is the rarity of records of immigration and the almost total absence of passenger lists. I suppose if every ancestor-hunter had three wishes, they would be for a discovery of such lists in some hitherto unknown hiding-place, the retrieval of family papers thrown away as garbage, and the magical appearance of a name below every photograph in the family album. Oh well, dream again, because what is lost is lost.

The keeping of regular passenger lists began in 1855 in Canada, although a few earlier records are available in the National Archives in Ottawa, and in some of the Provincial Archives. However, in most cases it is necessary to know the name of the ship, the port of arrival, and the date. These records are mostly from 1745 to 1752, 1810 to 1811, and 1817 to 1831. Even after 1855 the records are very scanty until 1865. From the latter year, lists are complete for the official ports of Halifax and Québec. Other ports became "official" later on: Saint John, N.B. (1900), Victoria and Vancouver, B.C. (1905), North Sydney, N.S. (1906), and Montréal (1919). There are no records of arrivals at unofficial ports. Arrivals in Québec from May 1865 to April 1900 are on microfilm at the National Archives, as are those in Halifax from January 1881 until December 1899. A nominal listing of passenger-ship lists for 1900–08 is also on microfilm.

In addition to these official lists, there are also records available of various organized parties of immigrants, and you should check with the Provincial Archives in your area of interest. Some examples taken at random are:

Immigrants from Ireland settled in Peterborough, Ontario, by Peter Robinson in 1823 and 1825.

The settlers who came with Governor Cornwallis to Halifax, N.S., in 1749; the Lunenburg settlers in the 1750s; the Yorkshire settlers in Cumberland County in the 1770s; and the passengers on the *Hector* to Pictou in 1773.

The Provincial Archives of Nova Scotia have scattered records of arrivals from Great Britain and the Netherlands from 1749. There are also a few lists in the Provincial Archives of British Columbia.

It should also be borne in mind that many emigrants to Canada landed at U.S. ports such as New York, Baltimore, Philadelphia, and Boston, as well as at much smaller and less-well-known ports such as Hartford, Wilmington, Bangor, Kennebunk, Marblehead, and so on. All the lists are in the National Archives in Washington and cover a high percentage of the arrivals at U.S. ports in the period from 1820 to 1945, although there are scattered records dating back to the late 1700s. In addition many, many books have been written listing passengers arriving at various ports; examples are: *Swedish Passenger Arrivals in New York 1820–50* by Nils Olsson (Chicago, 1967) and *Passenger Arrivals at the Port of Baltimore 1820–34* by Michael Tepper (Baltimore 1982).

This chapter has given a summary of the great historical migrations that populated our land. There was, of course, tremendous immigration into Canada after the Second World War, especially from central Europe. That immigration continues today, often for the same reasons, but now from Asia, Latin America, and elsewhere. I have not attempted to chronicle this because it is too recent to need genealogical research.

CHAPTER 4

The LDS Church

When Joseph Smith founded the Church of Jesus Christ of Latter-Day Saints (also known as "the Mormons") in the early years of the last century, he could not have foreseen that his teachings would benefit ancestor-hunters around the world. The Church now possesses the greatest single source of genealogical information in existence. No one starting to trace his or her ancestors in Canada or anywhere else should do so without checking all the information available from the Church and its branch Family History Centers (previously known as Genealogical Branch Libraries). There are no strings attached to the facilities which can be used by those of us who are not members of the Church. No one will try to convert you, no elder will arrive on your doorstep. The Church members are extraordinarily nice people; anyone who has used their records knows this, and is grateful they are prepared to share their knowledge—free, or for a small fee. Over many years I have learned to appreciate their good qualities and the help I have received from them.

The interest of the Church in genealogy stems from its belief that family relationships are intended to be eternal, and not limited to a short period of mortality, or "till death us do part". It is believed that a husband and wife and their children remain together throughout eternity as a family unit with all their ancestors and descendants. Members trace their ancestors in order to perform "sealing" ceremonies in temples erected for

the purpose. Before the families can be sealed together, as many ancestors as possible must be traced.

The Family History Department of the Church is engaged in the most active and comprehensive genealogical research program ever known. Microfilming and computerization are at the heart of the operation, and every day records are being copied and microfilmed by specialist workers in some thirty-eight countries around the world, including Canada, the United States, and most European countries. The records being copied include civil registration, census returns, church registers, wills, land grants, military and naval records, marriage bonds, tombstone inscriptions, passenger lists, guild membership lists, funeral sermons, cemetery records, school attendance lists, etc. There are more than 1.4 million rolls of microfilm in the Family History Library in Salt Lake City, and another 50,000 rolls are added each year. Over 200,000 books line the library shelves, and more than 400 new volumes are placed there every month. There are records of 10 million families in the archives, and nearly 100 million names appear in the International Genealogical Index (IGI). This latter figure grows by 7 million each year. These figures are all astronomical, and the growth is so fast that they will be out of date by the time you read this.

All these microfilmed records may be consulted either by contacting the Family History Library, 35 North West Temple Street, Salt Lake City, UT 84150, or your nearest Family History Center (FHC); there are 650 of these in the world, including 28 in Canada. You can order a particular microfilm or microfiche at the FHC and when it arrives from Salt Lake City you will be able to read it on a viewer in the library.

There are two indexes that may be of great help to you. There is the Family Group Records Archives (FGRA). This contains what are called family group sheets. They are submitted by Church members and are the result of their own personal research. They are further divided into two sections: main and patrons. The main sheets have been checked for accuracy, the patrons have not. All the sheets from both sections give the same type of information as in the IGI, plus dates of death and burial of parents, and the names of the grandparents.

The other index is the IGI mentioned earlier. This is built up, in the main, from church register entries and is updated every two years. It is printed on small sheets of film called microfiche and can be read with a microfiche-viewer. It is quite simple to use—the surname is on the left, followed in horizontal

order across the page by the first name; the name of the wife or husband (if the entry is a marriage) or the names of the parents (if it is a baptism); the sex (M for a man, F for a woman); H for husband, W for wife; then the letter B for birth or C for christening, M for marriage, N for a census, and W for a will. Finally, you arrive at the date and place of the event.

The main library in Salt Lake City has thousands of family histories, both bound and unbound, and others on microfilm or microfiche. To discover if the library has a history of your family, you must search both of the library catalogues: the Family History Library Catalog (FHLC) and the Microfilm Card Catalog (MCC).

The original master microfilms are stored under ideal conditions in an area giving protection from earthquakes and nuclear explosions. High in the Rockies a storage facility has been built with 700 feet of granite above the storage vaults. The total vault capacity is the equivalent of over 26 million 300-page volumes and can be expanded when necessary by further excavation.

You must bear two things in mind when using the IGI:

1. It is based on external records which Mormon researchers have copied. Very many church and civil authorities are not prepared to co-operate with the LDS workers, and therefore much material has not been made available to them and is unindexed for that reason.

2. Copies are only as good and accurate as the copier. Although the Church has a double-check system in operation, it is not one hundred per cent effective. Workers have been known to miss several complete pages of a church register or a census return. Other mistakes have been made in the copying of a first name or a surname.

I should, perhaps, give an example of this. A good many years ago I was tracing my Caley ancestors in the northern part of the county of Lancashire. This was in the days before the IGI and I was searching individual church registers myself in the original churches. I got back to a Henry Caley who married an Ellen Webster in a village named Cockerham in 1778. I could not get back any further because Henry had been an incomer into the village, and the Caley name did not exist there before his arrival—nor did it exist in any village around.

Over the years since, I had made sporadic searches of all known records: land, wills, taxes, deeds, censuses, manorial rolls, etc., without any success. A few years ago I noticed that

the LDS Church had copied forty-eight per cent of the church registers of the county (including Cockerham), and so I bought a print-out of the Caley entries for the county. This produced no entry of birth for a Henry Caley which could by any stretch of the imagination be my Henry Caley. I was back to square one.

However, quite casually I looked through the marriage entries and found that the marriage of Henry and Ellen in 1778 was not listed! I knew this was wrong because I had seen the entry in the church register with my own eyes. I looked further down the list and found an entry of the marriage of a *Thomas* Caley to Ellen Webster on the same date and in the same place! I thought, "Could I possibly have made a stupid mistake?" and so I wrote off to the County Record Office in Lancashire (which now held the register) and asked for the entry to be checked. The reply confirmed that I was right and the IGI wrong. I notified Salt Lake City and in the answer I was told I was right, and the error would be corrected. In due course the new edition of the IGI appeared and there was Henry's marriage. There was only one snag—the marriage entry of the fictitious Thomas was still there. I wrote again and pointed this out and was assured it would be corrected. It wasn't, and the last time I looked, there was Thomas Caley married to Ellen Webster! As I had obtained my information from the original register, this comedy of errors was not important, but if I had been dependent on the information in the IGI, my research would have been really fouled up.

This is not a criticism of LDS records in general, or of the IGI in particular. I tell you about it to make the point that mistakes are made, the IGI is not infallible, and you should always check the information by going back to the original source.

If you are able to visit the Library in Salt Lake City in person (3000 people do so every day), you will find that more than 500 microfilm- and microfiche-viewers are available, all the printed volumes are on open shelves, and the very helpful staff will point you in the right direction with kindness and courtesy. The Library staff will not undertake searches for you, but you can obtain a list of approved researchers with whom you will make your own financial arrangements. When asking for this list, be sure you specify your particular area of interest; you will then

be sure of getting a list of researchers who are specialists in the appropriate country or location.

The names and addresses of the Family History Centers in Canada are (mailing address first, street address second):

Alberta

910-70 Avenue SW, *Calgary*, AB T2V 0P8 (2021 17th Ave. SW)
PO Box 839, *Cardston*, AB T0K 0K0 (846 1st Ave. W)
PO Box 8729, Station L, *Edmonton*, AB T6C 4J5 (9010 85 St. NW)
PO Box 755, *Grande Prairie*, AB T8V 3R5 (11212 102 St.)
2424 20 Ave. South, *Lethbridge*, AB T1K 1G6 (2410 28 St. S)
PO Box 1109, *Raymond*, AB T0K 2S0 (2 N 200 W)
PO Box 189, *Red Deer*, AB T4N 5E8 (3002 47 Ave.)
PO Box 1600, *Taber*, AB T0K 2G0 (50 Ave. & 47 St.)

British Columbia

PO Box 838, *Cranbrook*, BC V1C 4J5 (2210 2 St. N)
PO Box 6433, *Fort St. John*, BC V1C 4H8 (114 Ave. & 100 St.)
PO Box 935, *Kamloops*, BC V2C 5M4 (2165 Parkcrest Ave.)
PO Box 82081, *North Burnaby (Vancouver)*, BC V5C 5P2 (5280 Kincaid, Burnaby)
PO Box 2435, *Prince George*, BC V2N 2S6 (4180 5th Ave.)
PO Box 6157, Postal Station C, *Victoria*, BC V8P 5L5 (701 Mann Ave.)
Site 5, Comps 20, RR1, *Winfield*, BC V0H 2C0 (Glenmore & Ivans St., Kelowna)

Manitoba

PO Box 220, *Winnipeg*, MB R3C 2G9 (700 London St.)

New Brunswick

PO Box 414, *Hampton*, NB E0G 1Z0 (1660 Manawagonish Rd., Saint John)

Nova Scotia

44 Cumberland Drive, *Dartmouth*

Ontario

PO Box 247, *Etobicoke (Toronto)*, ON M9C 4V3 (95 Melbert St., Etobicoke)
PO Box 29, *Glenburnie*, ON K0H 1S0 (Glenburnie & Battersea Rd.)
PO Box 4425, Station D, *Hamilton*, ON L8V 4L8 (701 Stonechurch Rd. E.)
PO Box 6336, Station D, *London*, ON N5V 2Y8 (1139 Riverside Dr.)
PO Box 1093, Station B, *Oshawa*, ON L1J 5Y9 (Thornton Rd. & Rossland Rd.)

registers, as well as miscellaneous information about churches and church members in the areas served by each Conference:

NEWFOUNDLAND: Mr. Burnham Gill, 320 Elizabeth Avenue, St. John's, NF A1B 1T9.

MARITIMES: Mrs. Carolyn Earle, Atlantic School of Theology, Halifax, NS B3H 3B5

MONTRÉAL-OTTAWA: Ms. Susan Stanley, Special Collections, Bishop's University, Lennoxville, PQ J1M 1Z7

ONTARIO (from Montréal–Ottawa Conference): Donald McKenzie, City of Ottawa Archives, 174 Stanley Avenue, Ottawa, ON K1M 1P1

MANITOBA: John H. Baillie, Manitoba Conference Archives, University of Winnipeg, Winnipeg, MB R3B 2E3

SASKATCHEWAN: Dr. Charles Johnston, St. Andrew's College, 1121 College Drive, Saskatoon, SK S7N 0W3

ALBERTA: Keith Stotyn, Alberta Conference Archives, 12845-102 Avenue, Edmonton, AB T5N 0M6

BRITISH COLUMBIA: Bob Stewart, B.C. Conference Archives, School of Theology, 6000 Iona Drive, Vancouver, BC V6T 1J6

CHAPTER 8

Coats of Arms

Have you ever received a letter in the mail offering you "a family coat of arms"? I expect you have, and I hope you did nothing whatever about it, because there is no such thing as a *family* coat of arms. All you will get for your money, at best, is a coat of arms granted at some time in history to someone who had the same surname as you have. At worst, you will receive a coat of arms created for you and to which you have no right.

I must admit I don't really understand this fascination that coats of arms hold for many people. I suppose they think a coat of arms will help them trace their ancestors, or they may think it means they are of royal or noble blood.

Heraldry has no connection with genealogy, and, quite frankly, I had no plans to include a chapter on the subject, but a recent lecture tour showed me that many people do not know anything about the subject and, as a result, are easy prey for get-rich-quick artists in this particular field of human endeavour.

So far as any ancient country is concerned—whether it be England, France, Prussia, Hungary, or Spain, for example—the right to use a particular design as a coat of arms was granted by the ruler of the country to someone who had done him a great service. This service could have been any one of a number of different things: raising a force of men to fight for the king in a rebellion, lending the king money so he could fight a war,

providing willing and unwilling ladies for the king's bed, or other even more disreputable activities.

It is most unlikely that an ancestor of yours received such a grant, because the odds are that your ancestors and mine never came into contact with a king and were in no position to do him a favour. They were men and women whose work and life was closely associated with the land — farmers, hedgers, coopers, ostlers, carpenters, sawyers, etc. They had no titles, no great estates, and, certainly, no thoughts about a coat of arms.

How did it all start? The historian Herodotus, writing four hundred years before Christ, said, "The Carians seem to be the first who put crests upon their helmets and sculptured devices upon their shields." From that time on, there have been many references to shields and ornamentations and designs. Once a man had a shield to use in battle, it was a natural development for him to paint a design on it so that it was recognizable and other men would be able to identify him.

In the Middle Ages, everyone fought — the knight because knights were expected to fight, or because he owed allegiance to the king, or because he wanted the estates of his next-door neighbour, or even his neighbour's lovely daughter. The ordinary man fought because the knight owned him and told him what to do. When armour was invented, the knights wore it, and then came helmets, and finally a visor which covered the face but left slits through which the knight could see. The only problem about this development was that every knight looked like every other knight, since his face could not be seen. He then started to wear a linen surcoat over his armour, and his men wore the same thing over their suits of chain-mail. Originally, it was to prevent the armour from getting wet and rusty in damp climates, or too hot in hot climates. The next step was to decorate the surcoat with a symbol so that each man knew who was for him and who was against him. Usually the symbol was taken from the arms of the knight or earl or king who owned the soldiers. Thus the surcoat became the coat of arms.

This was the time when chivalry was in vogue, and there were tournaments and tilting and jousting and all the other knightly pursuits. The simple coat of arms worn by the simple soldiers moved up the social scale, and the right of anyone to have his own arms became the gift of the king. The right was granted to a particular individual and not to a family, and was for him and "his heirs in the male line". This means that this

person, and his son, and his grandson, and so on, are the only ones with a right to use a particular coat of arms.

If your name is Adams and you send away for a "family coat of arms", you will probably get one that was granted to a man named Adams who owned vast estates in the Middle Ages, or who might have sold inferior uniforms to an army in a war and been knighted for his services to his country. In any case, they almost certainly were not ancestors of yours in the direct line.

There are all sorts of by-products that will be offered to you. You can buy a 48-piece dinner service, or a tastefully designed shield, or book matches with your coat of arms, or lampshades, book-plates and bookmarks, and notepaper, or wineglasses, and silverware, and tankards, and decals for the car and the boat, and flags and pennants, and lots of other items. You name it — they have it!

Of course, you may have a similar experience to one lady who spoke to me at one of my lectures. She sent off for a shield and in due course it arrived. Varnished wood, about 15 cm × 8 cm, with the coat of arms and above it a scroll with the words "The Blank Family". She was delighted, and she wrote to her two brothers — one in Calgary and one in California — and told them about it. They both sent off their twenty dollars and both received shields with the Blank Family coat of arms. There was only one problem — as they later discovered. They had three totally different coats of arms among the three of them!

However, if you are of English descent and want to have a genuine coat of arms created for you personally, and absolutely genuine, you can arrange this with the College of Arms in London, and it will cost you about $3000. If your ancestry is Scots or Irish, similar arrangements can be made with the Lord Lyon and the Ulster King of Arms. I regret that Wales does not have its own heraldic official, but your problems — if you are of Welsh descent — will be dealt with by a Pursuivant in the College of Arms called Rouge Dragon.

As you trace your ancestry back, it is just *possible* you will discover that a direct male ancestor was granted the right to a coat of arms, so I had better tell you a little about heraldry.

In England the College of Arms is responsible for proving the right to a coat of arms, and also for granting it. The office is headed by the Duke of Norfolk, who is hereditary Earl Marshal. Employment at the College is in great demand among those interested in heraldry, although the rate of pay is nominal. Of course, members of the staff can also obtain income from

the tracing and proving of the right of your ancestors to have a coat of arms—proving your descent from an armigerous family, as it is called.

The more important officials have some romantic and almost fairy-tale names; the origin goes back into the mists of the Middle Ages when knights were bold and all ladies were fair. In the hierarchy of the College, the Earl Marshal is followed by the Kings of Arms, the Heralds of Arms, and the Pursuivants of Arms. There are three Kings: Garter (who is the Earl Marshal's deputy), Clarenceux (who is responsible for heraldry in the area south of the River Trent), and Norroy (whose area is north of the river). There are six Heralds—Chester, Windsor, Lancaster, York, Richmond, and Somerset—and four Pursuivants—Rouge Croix, Blue Mantle, Rouge Dragon, and Portcullis.

In Scotland the equivalent of the Earl Marshal is the Lyon King of Arms, known as the Lord Lyon, or "The Lyon". His office is not hereditary and the appointment is made by the Crown. There are three Heralds—Ross, Rothesay, and Albany—and three Pursuivants—Unicorn, Falkland, and Carrick.

The Office of Arms in Ireland is headed by the Ulster King of Arms. Under him are a Pursuivant, named Athlone, and two Heralds, Dublin and Cork.

In Europe, although coats of arms go back as far as or further than they do in the United Kingdom, no institution similar to the College of Arms exists. However, in Austria, Belgium, Germany, the Netherlands, Norway, Spain, and Sweden there are various non-governmental offices that regulate the use of coats of arms.

A coat of arms consists of a shield bearing the heraldic device of the family. It can be divided into quarters, and still further subdivided to include the arms of families whose daughters married into the family. All these divisions are called quarterings, and there is at least one family in England whose shield bears no fewer than 356 quarterings (the Lloyds of Stockton-on Cherbury, Shropshire).

Above the shield is the Helmet, or Helm, and that is surmounted by a Wreath (or Torse) and a Crest. The latter is often something like a mailed fist clutching a sword, or a boar's head. A kind of drapery, called the mantling, comes out from the helmet and hangs down on each side of the shield. Below the shield is the motto, usually in Latin. This can be a play on words that includes the name of the family, or some worthy expression

of opinion, such as *In Recto Acer* (Vigorous in pursuit of the right).

If you can find no mention of a coat of arms in your ancestral research, but still want to make sure, you can write to one of the heraldic offices I have mentioned in the appropriate country and ask them what it would cost to check their records for you. You will be charged a fairly large fee. I think you will be spending your money on something very unimportant in modern life but to each his or her own fetish!

CHAPTER 12

New Brunswick

The earliest settlement in the area which is now New Brunswick was in 1604 when the French established a small colony on an island in the St. Croix River. After one very severe winter they moved it across the Bay of Fundy to Port Royal (later renamed Annapolis Royal by the British). Over the next century many immigrants arrived from France, and lesser numbers from Great Britain and Portugal. The French named the area Acadie, or Acadia. Over the next century and a half there was an almost constant state of war between Great Britain and France, and the settlement and development of the area were delayed. This was the story, too, of the whole area of Atlantic Canada—Newfoundland, Prince Edward Island, and Nova Scotia (of which New Brunswick was originally a part).

One-third of the present population of New Brunswick is French-speaking—descendants either of the original Acadians or of settlers from the neighbouring province of Québec. The two warring powers had little regard for the inhabitants of the contested areas. Some districts changed hands as many as ten times in one century.

The Treaty of Paris in 1763 ended the French colonization of North America, but even before that there had been massive immigration into what is now New Brunswick. From 1759 a steady stream of settlers from the New England colonies and New York established themselves in the area—over seven thousand in all. In 1760, Pennsylvania Germans settled in the

Petitcodiac Valley, and many of their descendants still live in Albert and Westmorland counties. Many of these new settlers occupied land seized from the Acadians at the time of the expulsion in 1755 (see Chapter 14).

In 1774 several hundred farming families from Yorkshire, in England, were settled in the Chignecto area, and they were followed by small settlements of Scots in the area of the Miramichi River.

In 1784, following the arrival of thousands of United Empire Loyalists, the Sunbury County area of Nova Scotia became the separate colony of New Brunswick. It entered Confederation in 1867 and, with Upper and Lower Canada and Nova Scotia, formed the new Dominion of Canada.

Civil Registration

The history of civil registration in New Brunswick is more than a little complicated. In 1888 a law came into force which compelled clergymen of all churches to report baptisms, marriages, and burials. Unfortunately, the Baptists, for example, who do not baptize infants, left their births unrecorded. This also applied to others who for various reasons did not approve of baptism. In addition, the law was not enforced properly until after 1900. This very carelessly organized period means you may have problems in establishing a date of birth.

There is one possible means of establishing an approximate date and that is by checking a census return if you know the ancestral location. This usually gave the age of the inhabitants of a house, but in some of the early censuses the enumerator "rounded off" the age, so 75 might be entered as 70 and 76 might be entered as 80. But let us not complicate matters any further at this point. We will be talking about censuses later on.

From 1 January 1920, compulsory registration came into force, and entries are complete from that date. They are in the custody of the Registrar General, Department of Vital Statistics, Centennial Building, PO Box 6000, Fredericton, NB E3B 5H1. He also has custody of the incomplete records from 1888. You may be able to discover the birth date of an ancestor even if the department does not have any record. If you know the religion of his or her parents, you will be able to check the registers of the church or chapel. You may end up with the date of baptism only, but that is no major disad-

Northumberland: This was created in 1785 and is in the centre of the province, with Gloucester and Restigouche to the north, Kent to the east, York and Sunbury to the south, and Victoria to the west. The parishes of Alnwick and Newcastle were set up in 1786, followed in 1814 by Chatham, Glenelg, Ludlow, Nelson, and Northesk. The parishes of Blissfield and Blackville were established in 1851, Derby in 1859, Southesk in 1879, and Rogersville in 1881.

The land records available are for the period 1785–1850, marriage records for 1806–87, probate records for 1872–85, school returns for 1877–1956, and census returns for the usual period. Some thirty-eight church records of various denominations are available on microfilm.

Queens: This was created in 1785. To the north of it lies Kent County, to the east Kings, on the south Charlotte, and in the west Sunbury. In 1785 the parishes of Wickham, Waterborough, Hampstead, and Gagetown were established, followed by Brunswick, Canning, and Chipman in 1816, 1827, and 1835 respectively. Petersville followed in 1838, Johnston in 1839, and Cambridge in 1852.

The land records cover the usual period applicable to the whole province, marriage records 1812–87, probate records 1788–1968, and census returns and school returns the same dates listed in previous counties. The records of some thirty-two churches are on microfilm.

Restigouche: This is in the northern part of the province, bounded to the north and west by Québec, to the south by Victoria, Madawaska, and Northumberland, and on the east by Gloucester — from which Restigouche was created in 1837. Addington and Eldon parishes were established in Gloucester in 1826, and in 1839 Durham, Colborne, and Dalhousie followed the setting up of Restigouche. Balmoral was created from part of Dalhousie in 1876. It is important to remember that before 1837 you will be researching Gloucester County.

Land records and census returns exist for the regular years, marriage records are on microfilm for the period 1838–78 and are not indexed, and probate records exist for the years 1838–1965. School returns are, of course, available in this county as in all others. A few church records have been microfilmed.

St. John: This was formed in 1785, with Kings County to the north, the Bay of Fundy to the south, and Charlotte on the west. The parishes of Portland, St. Martins, and Lancaster were set up in 1786, Simonds in 1839, and, finally, Musquash in 1877.

Land records exist for the usual period, but probate records are a different story—they start in 1785 and are indexed until 1912, though the records themselves continue to 1963. The census returns are fragmentary for the county for 1851 and 1861, but are more complete for 1871 and 1881, and there are no gaps in 1891. The marriage records run from 1810 to 1887. The school returns are for the usual period. The Archives have microfilmed over fifty church records, most of them in the Saint John area. There are other miscellaneous records, including assessment books for some parishes and early directories.

Sunbury: This county was created in 1785. It is south of Northumberland and north of Charlotte. Queens is on the east and York on the west. Four counties — Burton, Lincoln, Sheffield, and Maugerville — were created in 1786. Blissville, Northfield, and Gladstone followed in 1834, 1857, and 1874 respectively.

Land records, school returns, and census records follow the usual pattern. The Archives have published the 1851 Census for the county. It is in alphabetical order within each parish, and may be bought. The county probate records are available for the period 1786–1896 but have not been microfilmed. The marriage registers for the county have not survived, but there are a few marriage certificates for 1824–28, and 1812, 1816, and 1822. A few church records have been microfilmed.

Victoria: This is along the western border of the province. To the north is Restigouche, and to the east Northumberland. In the south are Carleton County and the state of Maine, and in the west is Madawaska. The county was created in 1844 from parts of York County. The parishes of Perth, Madawaska, and Andover were set up in 1833, St. Leonard in 1850, Grand Falls in 1852, Gordon in 1863, Lorne in 1871, and Drummond in 1872.

Land records and census records are available for the usual years, but probate records exist only from 1850 to 1976, and no marriage registers have survived. School returns are available from 1877 to 1956, and a few church records have been microfilmed.

Westmorland: This county was established in 1785 and is located in the south-eastern part of the province. To its north is Kent, to the east the province of Nova Scotia, to the south Albert, and in the west Queens and Kings counties. The parishes of Westmorland, Sackville, and Moncton were set up in 1786, and Dorchester and Salisbury in the next year.

Botsford and Shediac were established in 1805 and 1827 respectively.

Land records, census records, and school returns all exist for the usual dates. Marriage records cover the period 1790–1887, but are not indexed for 1875–85. Probate records are available for 1787–1885. About twenty church records have been microfilmed, and there are other miscellaneous records available, including the Dorchester Penitentiary Register for 1874–1930, some marriage bonds for 1798–1811, and the Dixon family papers (Sackville).

York: The county was created in 1785 and is in the centre of the province. Northumberland is to the north, Sunbury to the east, Charlotte and the state of Maine to the south, and Carleton to the west. The town of Fredericton came into existence in 1786, and in that year the parishes of Kingsclear, Prince William, St. Mary's, and Queensbury were established. Other parishes soon followed: Dumfries and Southampton in 1833, Stanley and New Maryland in 1846, Manners Sutton and Canterbury in 1855, Bright in 1869, North Lake in 1879, and McAdam in 1894.

Land records and school returns are available for the usual periods. Marriage records cover the years 1812–88, and probate records the years from 1794 to 1969. Census records are available for some of the parishes of the county for the years 1851, 1861, 1871, and 1881. That for 1891 is complete. The 1851 Census for the county has been published and is in alphabetical order within each available parish. Other censuses have been located by the Archives for 1851 for St. Mary's, Fredericton, and Dumfries. They are on microfilm and may be borrowed from the Provincial Archives.

Some fifty church records have been microfilmed, and other records on microfilm in the Archives include miscellaneous births (1887–1905) and deaths (1887–93), assessment books, court records, and the Charles Moffit family papers (1854–1905). The Fredericton Census of 1871 has been published with an index. It contains the names of some six thousand inhabitants of the city, and can be bought from the Archives for $4.

So much for the county records. Other general genealogical information at the Provincial Archives includes:

The Genealogical Card Index

This contains information from private sources, collections of church registers and records, cemetery inscriptions, lists of immigrants, town records and tax rolls, and local and family histories. There is no guarantee that your family will be mentioned, but it should be your first place to check.

The Family Histories Collection

This contains genealogical information about at least four hundred New Brunswick families—too many to list here.

The County Reference Collection

This contains records about individual counties, and is based on much of the information I have listed above under each county. You will find local histories, church histories, settlers' records, directories, etc.

Passenger Lists

Some ten thousand names have been taken from passenger and immigration lists, and are on microfilm. Unfortunately, the vast majority of passenger lists were lost when the Customs House in Saint John was destroyed by fire in 1877.

Saint John Burial Permits

There are thirty volumes of permits for over twenty thousand people from various parts of the province who died in Saint John between 1889 and 1919. The books are indexed and are on microfilm. There is also a Maiden Name Index containing some four thousand entries which should be checked in conjunction with the other list.

Late Registrations of Births

This may be the end of the mystery surrounding a particular ancestor. The index is based on proof supplied by individuals for legal or personal reasons and covers the years from 1810 to 1887.

Military Records

This is a small collection, but it does contain more than 180 reels of Loyalist military records in the National Archives, formerly kept in the Admiralty, War, and Audit Offices in

Statistics and Statutes were established in 1908 and 1957 respectively.

Vital records (births, marriages, and deaths) vary widely in the county. Starting from a reasonable period (1780–1884) for some towns, to only for 1875–85 in others, records are available for 1870–1885. Many towns have records that have been microfilmed. Most towns are older or more complete records available, including the Court Order Registry Registrar for 1874–1930, many church books for 1700–1931, and the Town family genealogy (Sandy Hill).

Notes: The county was created in 1785 and it is in the range of the northern Mohican tribe in the south. Similarly to the east, the Lake Mohican and the Lake of Plains in the south, and Cedar Lake in the west. The town of Fredericton came into existence in 1786, and in that year the parishes of Kingsland, Prince William, St. Mary's and Queensbury were established. Other parishes were established and Burbank in 1808, Stanley and New Maryland in 1840, Manners Sutton and Lincoln in 1844, Brown in 1845, Peel in 1848, and Cross Creek in 1870, and Stanley in 1894.

Land records and school returns are available for the original parishes. Marriage records are only available 1870–85 and parishes records for years from 1787 to 1885. Census returns are available for some of the parishes in the county for the years 1861, 1871, 1881, and 1891. Text for 1851 is complete. The 1891 Census for the county has been published in the [illegible]. Other counties have been indexed by the Archives for 1891 for St. Mary's, Fredericton, and Queensbury. They are on microfilm and may be borrowed from the National Archives.

Some city and parish records have been microfilmed, and other may be available in the Archives provided [illegible] for the 1787–1880 and death (1887–1927) registration books, church records, and the Charles Mohr family papers (1800–1900). The Fredericton Directory of 1871 has been published with an index. It contains the names of some six thousand inhabitants of the city, and can be borrowed from the Archives by [illegible].

So much for the county records. Other sources of genealogical information at the Provincial Archives in Halifax:

The Genealogical Card Index

This contains information from various sources, including [illegible] of church registers and records, cemetery inscriptions, lists of immigrants, court records, and tax rolls, and local and family histories. There is no guarantee that your family will be represented, but it should be your first place to check.

The Family History Collection

This contains genealogical information about at least four hundred New Brunswick families — so, check to see if yours is.

The County Reference Collection

This contains records about individual families, and is based on some of the information I have listed above under each county. You will find local histories, church histories, cemetery records, directories, etc.

Passenger Lists

Over ten thousand names have been taken from passenger lists (including ships, and are on microfilm. Unfortunately, the vast majority of passenger lists were lost when the Customs House in Saint John was destroyed by fire in 1877.

Saint John Burial Permits

There are thirty volumes of permits for over twenty thousand people from [illegible] of the province who died in Saint John between 1888 and 1923. The books are indexed and are available. There is also a Marine Index containing some four thousand entries which should be checked in conjunction with the other one.

Law Registrations of Births

This may be the end of the recovery concerning a particular ancestor. The index is based on proof supplied by individuals for legal or personal reasons and covers the years from 1810 to 1887.

Military Records

This is a small collection, but it does contain more than 180 names of Loyalist military records in the National Archives, formerly kept in the Administrative, War, and Audit Offices in

CHAPTER 14

The Acadians

The Acadians are people of French descent living in the Atlantic provinces, Québec, the New England States, and Louisiana. Their ancestors were the victims of one of the most brutal expulsions in history. It is believed that at least half the original Acadians—the settlers from France—originated from the area near Aulnay, in the Département of Vienne, France. Geneviève Massignon, author of *Les Parlers Français d'Acadie* (1962), reached this conclusion after an exhaustive study of Acadian records and family stories in Canada, and parish registers in France.

Their original area of settlement in Canada was in what is now New Brunswick and Nova Scotia. Emery LeBlanc, in his book *Les Acadiens* (1963), estimated there were then 350,000 people of Acadian descent in the Atlantic provinces, 300,000 in Québec, 75,000 in the New England States, and 600,000 in Louisiana (where they are known as Cajuns—a corruption of Acadians). It is estimated that at least thirty-five per cent of the population of New Brunswick is French-speaking.

The first settlement in what the French called Acadie, and which is now part of Nova Scotia, was begun in 1604 by Samuel de Champlain and the Sieur de Monts on a small island in Passamaquoddy Bay, but after one winter of great hardship there, the inhabitants moved to a more sheltered location on the mainland. The new settlement was called Port Royal—later changed by the British to Annapolis Royal. Over the next century, more settlers arrived from France, and they were joined

by small numbers of Scots, Irish, English, and Portuguese. The later immigrants blended well into the French settlement, and that is why you will find names like Fisher, Foster, and McGraw among lists of Acadian family names!

English and Scots settlers arrived in other parts of the peninsula a few years later, and from this time on, the Acadians were the innocent victims of power politics and the constant rivalry between the British and the French. It was ironic that battles in obscure places in Europe could affect the lives of the Acadians in far-off Acadie. Neither the British nor the French showed the slightest regard for the settlers, and ownership of the area changed ten times between the early seventeenth century and the final Peace Treaty of 1763 which ended the French colonization of North America. It was only then that the Acadians, after years of deportation, starvation, loss of their farms, and the breaking up of their families, could be left alone to till their fields, raise their cattle, and rebuild their lives.

By 1750 the Acadians numbered 10,000, and since 1713 they had been under British rule. Their main concern, in those troubled times, was to be neutral. They made it clear to the French that, whatever their natural instincts might be, their precarious existence in what was an increasingly British area depended on neutrality. However, Charles Lawrence, the Lieutenant-Governor, was reputed to look under the bed for Acadians at night. He was very unhappy at the thought of holding Nova Scotia with ten thousand French in the middle in the event of another war with France. He bombarded the government in London with suggestions that the Acadians should be expelled from the territory and settled in small colonies along the New England coast. To its credit, the government refused permission for this drastic step, but did instruct the Lieutenant-Governor to obtain an oath of allegiance to the Crown from every Acadian.

To Lawrence's surprise, the leaders of the Acadians agreed to this, but insisted that, in the event of war, they be excused military service against their fellow-French in Québec. Lawrence refused to accept this reasonable proposal, and insisted they give the full, unconditional oath. The Acadians, who had already proved their loyalty by refusing to join a French attack on Nova Scotia, remained firm. Lawrence then gave instructions for the mass expulsion of every Acadian—men, women, and children—and the seizure of all their land, livestock, and houses.

The expulsion started in 1755 when hundreds of Acadians were forced on to three ships and put ashore at various places in New England. There they were surrounded by people who spoke another language and were also strongly opposed to the Catholic Church. Six thousand Acadians in all were rounded up, placed on ships, and then distributed down the eastern seaboard of the American colonies from Maine to Georgia. Meanwhile, back in Nova Scotia, many escaped into the bush with their families and lived a precarious existence amid great hardship and constant harassment by British soldiers. Their houses and settlements were put to the torch, and in 1759 Lawrence (by now promoted to governor by a grateful government in London) invited seven thousand settlers from New England to take over the vacant land.

Other Acadians were deported to England, where they were detained until 1763, when they were allowed to go to France. Many of those left in New England also made their own way to France, while others went by sea and land to Louisiana. The original deportees established themselves in small settlements in Massachusetts, Connecticut, Maryland, Kentucky, and South Carolina—but all this time there was a tiny trickle of brave men and women making the difficult journey back to their beloved Acadie.

Although the British government had not specifically ordered the expulsion, it certainly approved the end result. Lawrence received fulsome congratulations from London. The expulsions continued until the treaty in 1763. Those Acadians who had trickled back from the American colonies, and those who had been living in the bush, mostly settled in the Chaleur Bay area and started their lives again from scratch. From here they spread down the coast, and after the creation of New Brunswick in 1784 they were given grants of land and treated as British subjects with full rights and privileges under the law.

In the meantime, those who had gone to France — either directly or from detention in England—had settled near French ports and on a large tract of land twenty miles north of Poitiers, in the parishes of Archigny, Cenan, La Puye, and St. Pierre-de-Maillé. From time to time parties of them returned to Canada, while others went to the West Indies and to the offshore islands of St. Pierre and Miquelon. In 1785 the King of Spain financed the passage of a hundred or so Acadians from France to Louisiana—then Spanish territory—where they joined a thriving community of fellow-Acadians.

So far as Acadian records are concerned, it must be remembered that officially they were treated like any other inhabitants—you will not find separate vital statistics, census returns, or land records, and you will have to be guided by geographical location in your search.

There are three main sources of information: the National Archives in Ottawa, the Provincial Archives in New Brunswick, Nova Scotia, and Prince Edward Island, and the Archives Nationales de France, in Paris. However, almost all these records have been copied or microfilmed by the fount of all knowledge about the Acadians: the remarkable Centre d'Études Acadiennes at the Université de Moncton. Let us talk about the available records and where you will find them.

France

The National Archives of France are located at 60 Rue des Francs Bourgeois, Paris 75000. You will find the following records:

1762–73, 1783–84: Censuses of Acadians in France. Names, dates, ages, and relationship to others in the family, names of deceased spouses and parents; some dates of BMD; areas of residence in France; occupations; maiden names of married women; and, very often, name of place of origin in Acadia. (There are copies of these records on microfilm in the National Archives of Canada (NAC) and Le Centre d'Études Acadiennes, Université de Moncton (CEA).)

1763–89: Censuses of Acadians in Normandy: names, dates, residences, and relationships. (These records are in the Archives Départementales de Calvados, Caen 14000.) (Copies in NAC and CEA)

1764–69: Arrival and establishment in Louisiana of Acadian families from New York, Santo Domingo, and Halifax. Names, dates, relationships, port of sailing, and place of settlement. (Copies in NAC and CEA)

1773–97: Financial assistance given to Acadians living in France. (Copies in NAC and CEA)

1775–76: Census of four Acadian convoys from Chatellerault to Nantes. Names of all family members, ages, and occupation of husband.

The expulsion started in 1755 when hundreds of Acadians were forced on to these ships and put ashore at various places in New England. There they were surrounded by people who spoke another language and were also strangely dressed in the Catholic Church. So the Acadians found themselves in all sorts of unwanted situations, ranging from being accused by British soldiers of being spies, to being sent back to Europe. Many were separated from their families and sent to different places, and in 1759 there was a new proclamation by the British authorities. This forbade any Acadians who were still in the region, and in 1763 the British government, in an effort to encourage settlers, offered free land to any who would move onto the vacant land.

Other Acadians were deported to England, where they were detained until 1763, when they were allowed to go to France. Many of these left in New England also made their way to France, while others went by sea and land to Louisiana. The original departures established the ancestors in small settlements in Massachusetts, Connecticut, Maryland, Rhode Island, and South Carolina – but all this took place over a long period of time and involved many people who had lived in Acadia.

Although the British government had not specifically ordered the expulsion, it nevertheless approved the end result. Land was received by some company agents from Acadia. The expulsions continued until the early 1760s. These Acadians who had settled back from the American colonies, and those who had remained in the British, mostly arrived in the Caribbean. Here they were allowed their own land, and also the protection of free Europe, which at that time were giving grants of land and arrival to British subjects who had plants and workers under the [illegible].

In the meantime, those who had gone to France – either directly or from other places in Europe – had settled near French ports and in a large part of land twenty miles north of Paris, in the province of Anjou, Corsica, La Fère, and St. Pierre-le-Moutier. From time to time parties of them returned to Canada, which colony was at the West Indies and to the islands of St. Pierre and Miquelon. In 1783 the King of Spain financed the passage of a number of the Acadians from France to Louisiana – then Spanish territory – where they joined a thriving community of fellow Acadians.

dependent on other sources of information about the vital events of our ancestry: church registers, census returns, newspaper clippings, and so on. These we will talk about later, and, in particular, the marriage bonds.

Since 1908 the records of births, marriages, and deaths have been in the custody of the Registrar General of Nova Scotia, Provincial Building, PO Box 157, Halifax, NS B3J 2M9. I have heard many complaints about the department's rigid and frigid reaction to applications for certificates. I am sure there are two sides to the story. When an ancestor-hunter applies, for example, for a copy of a birth certificate, it is infuriating to be told he cannot obtain this unless he supplies full name, exact date, full place of birth, full name of father, and full name (and maiden name) of mother. If he (or she) had all this information, the application would not be made! On the other hand, the Registrar General and his staff have to make sure they are able to supply the right information to the right person. All the different provinces have similar regulations, but the other nine do not seem so unbending in their demands—an approximate date, a place, and the first name of the father and mother are usually sufficient. In Nova Scotia they appear to need more. As the Registrar General replied to one applicant, "There is no way this office can assist you in preparing a genealogy because the information for a genealogy is that which we must have to be able to locate a record on file."

Provincial Archives

These are located at 6016 University Avenue, Halifax, NS B3H 1W4. Here you will get a totally different reception. The Provincial Archivist and the staff go out of their way to be as helpful as possible, and the material in the Archives is of very great value. It consists primarily of family records and histories, township records, directories, newspapers, census returns, church records and registers, poll-tax records, school records, land grants and petitions, passenger lists, militia muster rolls, marriage licences, BMD records, wills, probate records, assessment records, Loyalist records, and, of course, a master card index. There are a great many more items which refer to particular places in the province. I do not list them in any detail because they are not of general interest. However, if you know the specific area of settlement of your ancestor,

you should check with the Archives and also with the local public library.

We will be dealing with censuses, church registers, land records, and wills later in this section, so at this point let us concentrate on the other records I mention above.

Township Records

These are known as the Township Books. In the early days of settlement the province was divided into counties and townships. Originally the townships were carved arbitrarily out of largely undeveloped land. When the population of voting age had reached fifty, the township was entitled to send a representative to the provincial Legislative Assembly. This was not entirely satisfactory, since it tended to create what was known in England as "pocket boroughs", where one powerful landowner could influence voting. The system was abolished in 1859.

From a genealogical point of view, the township system is a gold-mine of information. The records list land transactions, cattle marks, and BMD. The records in the Archives and the dates covered are:

Annapolis (1783–1856)
Argyle (1702–1913)
Aylesford (1792–1855)
Barrington (1764–1958)
Barronsfield (1755–1837)
Chester (1762–1824)
Cornwallis (1760–1874)
Douglas (1784–1880)
Falmouth (1747–1941)
Fort Lawrence (1766–1891)
Granville (1720–1933)
Guysborough (1782–1869)
Horton (1751–1889)
Liverpool (1761–1870)
Londonderry (1780–1858)
Newport (1752–1858)
Onslow (1761–1841)
Parrsboro (1760–1882)
Rawdon (1810–97)
River Philip (1793–1928)
Sackville (1748–1871)*
St. Mary's River (1807–67)
Southampton (1761–67)
Stormont (1784–1877)
Truro (1770–1853)
Westchester (1782–1900)
Wilmot (1749–1894)
Windsor (1761–1819)
Yarmouth (1760–1811)

*Now in New Brunswick.

Directories

There is a small collection of early directories dating back into the last century, and an early map collection that contains the names of the occupiers of the land sections recorded.

Newspapers

The Archives have a good collection of early newspapers, including the *Halifax Gazette*, the *Halifax Journal*, the *Morning News*, the *British Colonist*, the *Weekly Chronicle*, the *Acadian Recorder*, *The Sun*, the *Nova Scotian*, and the *Free Press*. A number of these were short-lived publications in the 1800s. Because of the missing early vital statistics, a newspaper that published birth, marriage, and death notices can often provide the vital link for you.

There are also a number of newspapers with religious affiliations, and more information about these can be obtained from the Archives.

Census Returns

The first censuses of Nova Scotia were carried out under the French occupation, and details of these are given in Chapter 14. The majority of those taken under British rule have survived and are in the National Archives in Ottawa or in the Provincial Archives in Halifax, or in both.

1752: A population return was made for Halifax and the immediate area. It gives the name of the head of the family, and the ages and sex of other members.

1770: This covered the area outside Halifax and included Amherst, Annapolis, Barrington, Conway, Cumberland, Falmouth, Granville, Hillsborough (now in New Brunswick), Horton, Londonderry, New Dublin, Onslow, Pictou, Sackville (now in New Brunswick), and Truro. This gave the names of the master or mistress of the family, numbers and sex of other members, country of origin.

1773: A similar count took place for Yarmouth Township.

1787: Same for Queens County.

1811: Census for Cape Breton Island (the first under British rule). It lists name, age, date of arrival, occupation, marital status, and number of children.

1817: A census was taken for the counties of Hants, Pictou, and Sydney. This gives the head of the household, number in the family, and country of origin for Sydney only. The other two counties list head of the household and sex and ages of the family.

1818: A second census of Cape Breton Island.

1818: At about this time, and in about 1840, a Catholic priest held an unofficial census for St. Mary's Bay. He also held one in the parish of St. Anne and St. Pierre, in Argyle, a couple of years earlier.

1827: A census was held in Annapolis, Bras d'Or and Louisbourg in Cape Breton, Cumberland, Digby, Halifax County, Liverpool, Shelburne, and Yarmouth. (The city of Halifax was not included in the census for Halifax County.) The townships of Argyle, Barrington, Clare, Clements, and Wilmot were also included in the census, and the returns for part of Antigonish County have survived.

1838: This is the first general census of the province to survive in its entirety—or almost, since Cumberland County is missing. Only the head of the family is named.

1851: Little remains of this census—only Halifax city and county and Kings County.

1861: This census covered the whole province and was the final one before Confederation. Only the head of the family is named.

The censuses since are complete; they give detailed information about each member of the family — name, age, sex, place of origin, etc.—and, like the other provinces that entered Confederation at this time, were held every ten years and are open to public search for 1871, 1881, and 1891.

The National Archives in Ottawa have on microfilm some other censuses dating back to the eighteenth century. These may be borrowed by the inter-library loan system and researched in your own local library if it has a microfilm-viewer. Details are given below:

Amherst, Cumberland County, 1770, 1791, 1792, 1793, 1794, 1795
Annapolis, Annapolis County, 1770, 1792, 1794
Antigonish, Sydney, 1791, 1793
Aylesford, Kings, 1792
Barrington, Queens, 1770
Canso (Gut of), Sydney, 1791, 1794

Directories

There is a small collection of early newspapers dating back from the last century, and an early map collection that contains the names of the occupants of the land according to lot.

Newspapers

The Archives have a good collection of early newspapers, including the Halifax Gazette, the Halifax Journal, the Nova Scotia Newspaper, the British Colonist, the City Gazette, the Halifax Herald, The Sun, the Dove Sentinel, and the Free Press. A number of these were non-dated periodicals in the 1800s. Because of the missing early vital statistics, a search of papers that published birth, marriage, and death notices can often provide the vital link for you.

There are also a number of newspapers with religious affiliations, and more information about them can be obtained from the Archives.

Census Returns

The first census of Nova Scotia was carried out under the French occupation, and details of it are given in Chapter 14. The majority of these extant under British rule have survived and are in the National Archives in Ottawa or in the Provincial Archives in Halifax, or in both.

1708 A population census was made in Halifax and vicinity. Unfortunately area 1 gives the name of the head of the family and the type and size of other members.

1770s This covered the area outside Halifax and included Annapolis, Hampton, Horton, Cornwallis, Canso, Lunenburg, Chignecto, Minas, Onslow, Amherst, Tatamagouche, Pictou, Antigonish, Sydney, Lockeport, New Dublin, Onslow, Pictou, Sackville (now in New Brunswick), and Truro. This gives the names of the families or members of the family, numbers and sex of other members, occupy of males.

1770s A similar census was taken for Yarmouth township.

1770s Census for Cumberland County.

1811 Census for Cape Breton Island (the first under British rule). It lists name, age, date of arrival, occupation, number of slaves, and number of children.

1818 A census was taken for the counties of Hants, Pictou, and Colchester. This gives the head of the household, number in the family, and occupy of male members for military rolls. The rolls also contain the head of the household and sex and age of the family.

1818 A second census of Cape Breton Island.

1818 An about this time and in about 1820, a Catholic priest had an unofficial census in St. Mary's Bay. He also had the parish of St. John and St. Peter, in Argyle, a mixture of vital statistics.

1820s A census was held in Annapolis, Queens, Lunenburg, Lawrence, Cumberland, Digby, Halifax County, Liverpool, Shelburne, and Yarmouth. The city of Halifax was included in the census for Halifax County. The township of Argyle, Barrington, Clare, Chebucto, and Wilmot were also included in the census, and the census for part of Antigonish County is survived.

1820s In the final general census of the province to provide in the township—or about, since Cumberland County is included in it. Only the head of the family is named.

1827 Little remains of this census—only Halifax city and county and Kings County.

1831 This census covered the whole province and was the final one before Confederation. Only the head of the family is named.

The records show not only people, they give detailed information on where each member of the family—name, age, sex, occupation, etc.—and, like the other censuses that mentioned Confederation at this time, open field every ten years and are open to public search for 1871, 1881, and 1891.

The National Archives in Ottawa were an admirable source of genealogy dating back to the eighteenth century. These may be borrowed by the Inter-Library loan system and searched in various local Library Halifax microfilm-viewer. Details are given below.

Annapolis, Hampshire County, 1770, 1771, 1776, 1780, 1784, 1790
Annapolis, Annapolis County, 1770, 1776, 1784
Antigonish, Sydney, 1791, 1795
Aylesford, Kings, 1792
Barrington, Queens, 1770
Canso (Port Mulgrave), Sydney, 1791, 1794

CHAPTER 16

Ontario

The area that is now Ontario was originally the home of several Indian tribes—Huron, Iroquois, Ojibwa, Cree, to mention a few. Étienne Brûlé explored southern Ontario in 1610–12, Henry Hudson sailed into the bay that now bears his name in 1611, and Samuel de Champlain reached Lake Huron in 1615. Behind them came other explorers, missionaries, trappers, and fur-traders, and the stage was set for the bitter rivalry of the British and the French in the heart of the continent. However, permanent settlements were hard to maintain because of constant Iroquois attacks.

In the 1690s the Hudson's Bay Company set up trading-posts and a fort in the Bay area, and started its steady push southward into southern Ontario and Manitoba. The French, too, established their trading-posts, and the fight for political and commercial control of what is now Ontario took place at the same time as similar rivalry in the Atlantic provinces.

The conflict ended when the Treaty of Paris in 1763 forced France to cede control of its colonies in North America. In 1774 the British government attached Ontario to Québec. The latter was, of course, predominantly French-speaking, and the union was intended to create an English-speaking majority in the whole area of English Canada. When the Loyalists poured across the border at the end of the American Revolution, they were given land grants in the Niagara region, along the north shore of Lake Ontario, and the areas south and west of Montréal. Within a year or so there was a strong demand by the

UEL for the creation of an independent English-speaking, self-governing province, free of French influence in the areas of law, religion, and land tenure. The Constitutional Act of 1791 split Québec into Lower Canada (present-day Québec) and Upper Canada (Ontario), with the Ottawa River as the boundary line.

After the Napoleonic Wars in Europe, which had their own North American echo in the War of 1812 with the Americans, many settlers arrived from Great Britain and Europe. The tight control over Ontario by the Family Compact led to a radical rebellion in 1837 which was soon put down. However, the British government sent over Lord Durham to investigate the grievances of the population. He recommended that the two provinces should be joined again and granted full self-government under the Crown. Accordingly, Upper and Lower Canada joined in 1841 and became known as Canada West and Canada East—often abbreviated in genealogical records as CW and CE.

The union soon proved unworkable and in 1867 the Dominion of Canada was formed, with the two provinces of Ontario and Québec joining with New Brunswick and Nova Scotia to form a confederation.

Ontario has become the area of greatest settlement in Canada, and you will find more details on the great migrations in Chapter 3. British and Germans formed the majority of the early settlers, but since the Second World War, Ontario's inhabitants have been drawn from almost every country in the world.

Civil Registration

The registration of births, marriages, and deaths started in Ontario on 1 July 1869, but the public was slow to obey the law for the usual reasons: "What is it to do with the government?", "They will use it to make us pay more taxes", "I'm not walking five miles in the snow to tell 'em I've got a new son", and so on. The records are not complete before about 1885. It has been stated by officials of the Registrar General's office that "by 1880 there were still only sixty per cent of deaths, seventy per cent of births, and ninety per cent of marriages being recorded." The records are in the custody of the Registrar General, Macdonald Block, Parliament Buildings, Toronto, ON M7A 1Y5. There is no public access, but a search will be made for a fee. You will have to obtain an application form from the office, complete it, mail it, and then wait for three or four weeks for a reply. Be sure, in your

Markham (York)
Medonte (Simcoe)
Monaghan (Northumberland)
Mosa (London)
Mulmur (Simcoe)
Murray (Newcastle)
Nassagaweya (Gore)
Nelson (Gore)
Nepean (Carleton)
Niagara (Lincoln)
Orillia (Simcoe)
Oro (Simcoe)
Osgoode (Russell)
Oxford (Grenville)
Pakenham (Renfrew)
Percy (Newcastle)
Pickering (York)
Plantagenet (Ottawa)
Puslinch (Gore)
Rainham (Haldimand)
Rama (York)
Reach (York)
Ross (Renfrew)
Russell (Ottawa)
Scarborough (York)
Scott (York)
Seymour (Newcastle)
Sherbrooke (Lanark)
Sherbrooke Forest (Haldimand)
Southwold (London)
Stamford (Lincoln)
Tay (Simcoe)
Thorold (Lincoln)
Torbolton (Carleton)
Toronto (City)
Townsend (Norfolk)
Trafalgar (Gore)
Vespra (Simcoe)
Wainfleet (Lincoln)
Walpole (Haldimand)
Wawanosh (Huron)
Westmeath (Renfrew)
Westminster (London)
Willoughby (Lincoln)
Wolford (Grenville)
Yarmouth (London)

Note: These returns give only the name of the head of the household, are not always complete, and are microfilmed by district, so many places will appear on the same microfilm. There were some other censuses before 1842 in scattered locations, and information about these can be obtained from the NAC, the PAO, and local archives and libraries, or branches of the Ontario Genealogical Society. (Example: The Leeds & Grenville Branch of the Ontario Genealogical Society has indexed Augusta Township censuses for 1796, 1806, 1813, 1823, and 1824.)

Land Grants and Records

Before 1867, land grants were made by the colonial government, but in that year of Confederation the responsibility passed to the provinces. In order to obtain a grant of land a settler had to make a formal written application, known as a petition. As I mentioned earlier, the petition often provides genealogical information. In order to bolster his chances of getting a grant, the petitioner would indulge in a bit of family history: give details of his place of origin and date of arrival in Canada, and the names of his wife and children and their ages. He would explain how hard-working he was, possibly include a character reference from a clergyman, and say how he needed the grant to provide food and shelter for his family.

Searching the land records is now much easier since the *Abstract Books* were microfilmed by the LDS Church, and a copy given to the Provincial Archives of Ontario. All you now need to start a search is a surname. A microfilm of the Land Petitions can be borrowed from the National Archives. The period covered is 1764–1867, and the index is on 27 reels of microfilm.

There is also the computerized Land Records Index (1780–1914) with two different alphabetical listings: one by the applicant's name and one by township or city. The information on which this index is based comes from the Crown Land Papers, the Canada Company Papers, and the Peter Robinson Papers. The latter two sources are from the company concerned with settlement in the early 1800s in Upper Canada (Ontario), and the records of the organized settlement by Peter Robinson in 1825 in the Peterborough area. Only the initial ownership is recorded. It also includes grants to United Empire Loyalists and to veterans of the South African War.

Changes in ownership are recorded in the various Land Registry Offices. The books are called Abstract Indexes to Deeds, and a page is devoted to each piece of land and the various transactions over the years—usually filed by concession number and lot number in each township, or by a town lot within a city. Very few changes have been made in township boundaries over the years. When there were changes, they were usually caused by the establishment of a self-governing village. The establishment of the Village of Lakefield in 1875 and its removal from Smith Township is an example. If you do not know the lot and concession, you can usually find this out by searching an early directory, such as the 1837 York County Directory, or by referring to an historical atlas of a county. This usually lists the name of each inhabitant with the lot and concession number.

When you have this information, you can then visit the Land Registry Office for the county, and for a fee of $4 you can obtain details of all the transactions of the land since the original grant or sale. When you visit a Registry Office, you must realize that

its primary purpose is to provide facilities for legal checks on land ownership and not to help the ancestor-hunter. Be prepared to be treated accordingly. You will get very little help or advice from the overworked clerks behind the counter and you will be competing for space with an army of law clerks and law students.

You will eventually find a wealth of information about the piece of land. My own house was built in 1841, and I found full information about the original purchase of the land by the Canada Company from the Crown in 1829 (it was part of a parcel of 131 acres), followed by a succession of sixteen owners down to my wife and myself.

Many of the Abstract Indexes are also available on microfilm in the Family History Libraries of the LDS Church, and in other local libraries.

I list below the locations of the Land Registry Offices in the province. If you cannot identify a particular one as being the one you need for your particular search, I suggest you write to the Director of Land Registration, 393 University Avenue, Toronto, ON M5G 1E6.

There are 65 Land Registry Offices and each one has an official number, which appears in brackets after the name:

Sault Ste. Marie (1)
Brantford (2)
Walkerton (3)
Ottawa (4)
Ottawa (5)
Cochrane (6)
Orangeville (7)
Morrisburg (8)
Port Hope (9)
Bowmanville (10)
St. Thomas (11)
Windsor (12)
Kingston (13)
Alexandria (14)
Prescott (15)
Owen Sound (16)
Durham (17)
Cayuga (18)
Minden (19)
Milton (20)
Belleville (21)
Goderich (22)
Kenora (23)
Chatham (24)
Sarnia (25)
Almonte (26)
Perth (27)
Brockville (28)
Napanee (29)
St. Catharines (30)
Gore Bay (31)
London (33)
Glencoe (34)
Bracebridge (35)
North Bay (36)
Simcoe (37)
Colborne (38)
Cobourg (39)
Oshawa (40)
Woodstock (41)
Parry Sound (42)
Brampton (43)
Stratford (44)
Peterborough (45)
L'Orignal (46)
Picton (47)
Fort Frances (48)
Pembroke (49)
Russell (50)
Barrie (51)
Cornwall (52)
Sudbury (53)
Haileybury (54)
Thunder Bay (55)
Lindsay (57)
Kitchener (58)
Welland (59)

Arthur (60)
Guelph (61)
Hamilton (62)
Toronto (63)
Toronto (64)
Newmarket (65)
Toronto (66)
Cambridge (67)

Note: An excellent book, *Land Records in Ontario Registry Offices*, by David and Jean McFall, was published by the Ontario Genealogical Society in 1984. It is now out of date so far as the names and locations of Registry Offices are concerned, and also the fee basis has been changed.

Other miscellaneous documents and land records in the Provincial Archives include:

Land Record Copy Books

These contain copies of deeds, mortgages, wills, liens, etc., affecting legal title to land. From 1797 to 1846 the registers are by county, and from 1846 to 1866 by city, town, township, and village. From 1866 to 1955 the registers included other items such as power of attorney, probate administration, etc. As well as in the Archives, there are microfilm copies in each Registry Office.

Upper Canada Land Petitions

These records, mentioned above, are in the NAC, but the PAO have copies on microfilm. They are indexed by surname, but it is wise to check every possible variation in the spelling of your name.

Patents

These were confirmation of land ownership granted to a settler after he or she had fulfilled their obligations in respect of the land: clearance, building, road work, rights of way, etc. These are also in the PAO on microfilm and are indexed by surname from 1795 to 1825, and by township to 1850.

Other records in the PAO include letters about land received by the Surveyor General, 1786–1905 (indexed by name and on microfilm); Fiats and Warrants for special groups (United Empire Loyalists, Peter Robinson Settlement, military grants, etc. Microfilmed. These included grants to volunteers in the Fenian skirmishes, and to the South African War veterans. There is an alphabetical index.)

There are also the records of the Heirs and Devisee Commission which was in being between 1805 and 1911. It sat at intervals to review claims to land by heirs.

the primary purpose is to provide facilities for legal checks on land ownership and not to help the investigator. He proceeds to be treated accordingly. You will get very little help or advice from the overworked clerks behind the counter and you will be competing for space with an array of law students and law academics.

You will eventually find a wealth of information about the place of land. My own house was built in 1841, and I have full information about the original purchase of the land by the Canada Company from the Crown in 1829 for a sum of £[illegible] of 131 acres followed by a mortgage of [illegible] in my [illegible] and so on.

Many of the Abstract Books are now available on microfilm in the Ontario Archives at the Land Registry Office and in other local libraries.

I put below the locations of the Land Registry Offices in the province. If you cannot identify a particular one as being the one you need for your particular search, I suggest you write to the Director of Land Registration, 1001 Quarrendale Avenue, Toronto, ON M5G 1E8.

There are 55 Land Registry Offices and each one has an official number, which appears in brackets after the name.

Brant Sta. Niagara (1)
Brantford (2)
Wallaceburg (3)
Ottawa (4)
Chatham (5)
Cornwall (6)
Cayuga (7)
Alexandria (8)
Port Elgin (9)
Bracebridge (10)
St. Thomas (11)
Windsor (12)
Kingston (13)
Alexandria (14)
Prescott (15)
Owen Sound (16)
Dundas (17)
Georgetown (18)
Simcoe (19)
Cobourg (20)
Sudbury (21)
Milton (22)
Belleville (23)
Gananoque (24)
Kitchener (25)
Napanee (26)
Chatham (27)
Cornwall (28)
Simcoe (29)
Alliston (30)
Brockville (31)
Cobourg (32)
Thunder Bay (33)
Lindsay (34)
Chatham (35)
Brantford (36)
Sudbury (37)
Niagara Falls (38)
Thunder Bay (39)
Sarnia (40)
Lindsay (41)
Owen Sound (42)
Kitchener (43)
Belleville (44)
Thunder Bay (45)
Toronto (46)
Toronto (47)
Toronto (48)
Toronto (49)
Toronto (50)
Toronto (51)
Toronto (52)
Toronto (53)
Toronto (54)
Toronto (55)
Toronto (56)
Toronto (57)
Toronto (58)
Toronto (59)
Toronto (60)
Toronto (61)
Toronto (62)
Toronto (63)
Toronto (64)
Toronto (65)
Toronto (66)
Toronto (67)
Toronto (68)
Toronto (69)
Toronto (70)
Toronto (71)

You will find the addresses of the Anglican and Catholic dioceses and all other church bodies in Chapter 7.

Before referring to any of the church registers listed below, I suggest you reread the explanatory notes in Chapter 7.

Anglican

Church	*Dates*	*Archives*
Adelaide	*See* Strathroy	NAC
Adolphustown	B 1823– M 1873– D 1847–	ANG(O)
Almonte & Clayton	BMD 1863–	ANG(Ot)
Ameliasburg	BMD 1833– D 1835–	ANG(O)
Amherst Island	BMD 1787–1813	ANG(O)
Amherstburg	BMD 1829–	PAO
Arnprior	B 1863– M 1870– D 1868–	ANG(Ot)
Ashton	BMD 1856–	ANG(Ot)
Augusta	B 1801– MD 1821–	ANG(O)
Barriefield	B 1844– D 1853–	ANG(O)
Barton & Glanford	B 1849– MD 1850 only	ANG(O)
Bath & Ernestown	BMD 1786–1816	NAC
Bearbrook	BMD 1863–	ANG(Ot)
Belleville	BMD 1819–65	ANG(O)
Bradford	*See* West Gwillimbury	PAO
Brockville	B 1820– M 1811– D 1826–	ANG(O)
Brooklin	*See* Port Perry	ANG(T)
Burritt's Rapids	*See* Merrickville	ANG(O)
Caledon East	M 1843–57	ANG(T)
Camden East	B 1842– M 1843– D 1841–	ANG(O)
Campbellford	B 1849– MD 1858–	ANG(T)
Carleton Place	BM 1834– D 1858–	ANG(Ot)
Cavan	BMD 1819–	ANG(T)
Chatham	BMD 1829–41	PAO
Chippawa	B 1820–37 M 1820–35 D 1862–	ANG(N)
Churchill	BMD 1860–	ANG(K)
Cobden	BMD 1868–	ANG(Ot)
Cobourg	BMD 1819–	ANG(T)
Cornwall	BMD 1803–46	NAC
Coulson	*See* West Gwillimbury	PAO

Craighurst	BMD 1850–	ANG(T)
Crysler & Finch	BMD 1864–	ANG(Ot)
Delaware	BM 1834–47	PAO
Edwardsburg	*See* Williamsburg	NAC
Elizabethtown	BMD 1868–	ANG(O)
Elora	M 1858–72	ANG(N)
Erindale	BMD 1828–73	PAO
Etobicoke	BMD 1831–52	ANG(T)
Exeter	BMD 1860–	UWO
Farnham (Puslinch Plains)	B 1861– M 1863– D 1862 only	ANG(N)
Fitzroy Harbour	BMD 1854–	ANG(Ot)
Fort Albany	BMD 1859–	PAO
Fort Alexander	BMD 1864–	ANG(K)
Fort Severn	BMD 1865–	ANG(K)
Franktown	B 1835– MD 1841–	ANG(Ot)
Fredericksburg	BMD 1786–1813	ANG(O)
Galt	BMD 1850–	PAO
Gananoque	BMD 1854–	ANG(O)
Grimsby	BM 1817–22 D 1777–1822	PAO
Hamilton (St. Thomas)	BMD 1857–	ANG(N)
Holland Landing	BMD 1866–	ANG(T)
Huntley	BMD 1852–	ANG(Ot)
Kemptville	BMD 1829–	ANG(O)
Kingston (All Saints)	BD 1868– M 1869–	ANG(O)
Kingston (St. George)	B 1788– MD 1789–	ANG(O)
Kingston (St. James)	BMD 1844–	ANG(O)
Kingston (St. John)	BMD 1852–	ANG(O)
Kingston (St. Paul)	BM 1848– D 1857–	ANG(O)
Kirkton	BMD 1862–	NAC
Lakefield	M 1859–	NAC
Lamb's Pond	BMD 1830–	ANG(O)
Lansdowne Rear	BD 1862– M 1882–	ANG(O)
Lindsay	BMD 1856–	ANG(T)
London	BM 1829–43	PAO
Loughborough	BMD 1848–	ANG(O)
Madoc	BMD 1863–	ANG(O)
Manvers	BD 1857– M 1863–	ANG(T)
March	BM 1824– D 1833–	ANG(Ot)
Merrickville	BM 1849– D 1856–	ANG(O)
Middlesex County	BMD 1834–51	PAO
Moose Factory	BMD 1780–	PAO
Mulmur	BMD 1861–	ANG(T)

Church	Dates	Archives
Napanee	BMD 1837–	ANG(O)
Newborough	B 1839– M 1856– D 1843–	ANG(O)
Newboyne & Lombardy	BM 1851– D 1860–	ANG(O)
Niagara-on-the-Lake	BMD 1792–	PAO
North Augusta	BMD 1851–	ANG(O)
North Essa	B 1852– M 1858–	ANG(T)
North Gower & Kars	BMD 1860–	ANG(Ot)
Osgoode & Metcalfe	BMD 1856–	ANG(Ot)
Osnabruck	BMD 1801–	ANG(Ot)
Ottawa	BMD 1832–	ANG(Ot)
Pakenham	BMD 1829–	ANG(Ot)
Pembroke	BMD 1854–	ANG(Ot)
Penetanguishene	BMD 1935–	PAO
Perth	BMD 1819–	ANG(Ot)
Philipsburg	BMD 1802–	NAC
Pickering	BMD 1858–	ANG(T)
Picton	BMD 1825–	ANG(O)
Port Perry & Brooklin	B 1865–	ANG(T)
Prescott	BMD 1821–	ANG(O)
Renfrew	BMD 1868–	ANG(Ot)
Richmond	BM 1825– D 1836–	ANG(Ot)
Roslin	BM 1859– D 1874–	ANG(O)
Sandwich	BMD 1802–27, 1842–60	PAO
Sarnia	M 1844–	PAO
Scarborough	BMD 1841–	ANG(T)
Shannonville	BM 1864–	ANG(O)
Smiths Falls	BMD 1849–	ANG(Ot)
South Mountain	BMD 1865–	ANG(Ot)
Stoney Creek	BMD 1868–	ANG(N)
Stratford	B 1838–	PAO
Strathroy	BMD 1833–	NAC
Streetsville	BMD 1846–	ANG(T)
Tamworth	BM 1863– D 1860–	ANG(O)
Tapleytown	*See* Stoney Creek	ANG(N)
Tecumseh	BMD 1850–	ANG(T)
Toronto (St. George)	BM 1847–	ANG(T)
Toronto (St. John)	M 1858–	ANG(T)
Toronto (St. Stephen)	BMD 1858–	PAO
Toronto (Trinity)	B 1844– M 1847–	ANG(T)
Trenton	BMD 1848–	ANG(O)

Tyendinaga	BMD 1831–	ANG(O)
Unionville	BMD 1819–49	ANG(T)
Uxbridge	BMD 1850–	ANG(T)
Wellington & Hillier	B 1847– M 1851– D 1854–	ANG(O)
West Gwillimbury	BD 1849–	PAO
Whitby	BMD 1842–	ANG(T)
Williamsburg	BM 1790– D 1797–	ANG(Ot)
Wolfe Island	BMD 1851–	ANG(O)
Woodbridge & Vaughan	BM 1850–	ANG(T)
York Factory	BMD 1864–	ANG(K)

Baptist

Church	Dates	Archives
Barford Township	M 1842–44	BAP
Binbrook	M 1859–	BAP
Breadalbane	M 1858–	BAP
Brockville First	M 1862–	BAP
Drumbo	M 1857–	BAP
Dundas	M 1858–	BAP
Hartford	MD 1783–	NAC
Kingston	M 1858–	BAP
Kitchener (German)	MD 1855–61	NAC
Picton	BM 1817, 1826, 1832	PAO
St. Thomas	M 1858	BAP
Toronto	M 1830–39	BAP
Waterford	M 1858–	BAP
Woodstock	M 1844–74	BAP
York Mills	MD 1832–	BAP

Lutheran

Church	Dates	Archives
Cambridge	BMD 1834–	NAC
Fredericksburg	BMD 1826–31	PAO
Lennox & Addington	BM 1791–1850	PAO
Morrisburg (St. John)	BMD 1840–	NAC
Morrisburg (St. Lawrence)	BMD 1826–	NAC
Morrisburg (St. Paul)	BMD 1840–	NAC
Morrisburg (St. Peter)	BMD 1858–	NAC

Chanal	Ohio	Ashtabula
Harper	BMD 1847–	ANKOD
Newberry	D 1886– M 1926–	ANKOD
	D 1926–	
Newberry & Lansing	BM 1881– D 1890–	ANKOD
Niagara-on-the-Lake	BMD 1792–	PAO
North Augusta	BMD 1861–	ANKOD
North Bay	B 1882– M 1926–	ANKOD
North Dover & Stone	BMD 1800–	ANKOD
Ogdens & Marcellus	BMD 1825–	ANKOD
Onaping	BMD 1891–	ANKOD
Ottawa	BMD 1826–	ANKOD
Palermo	BMD 1828–	ANKOD
Port-Colborne	BMD 1851–	ANKOD
Port Dover	BMD 1800–	PAO
Port Hope	BMD 1812–	ANKOD
Prudenham	BMD 1800–	NIAG
Pickering	BMD 1826–	ANKOD
Pickton	BMD 1826–	ANKOD
Raton	BMD 1826–	ANKOD
Port Perry & Reachlin	D 1826–	ANKOD
Prescott	BMD 1847–	ANKOD
Renfrew	BMD 1866–	ANKOD
Richmond	BM 1826– D 1896–	ANKOD
Rollin	BM 1826– D 1874–	ANKOD
Sandwich	BMD 1800-27, 1818-60	PAO
Sarnia	M 1844–	PAO
Scarborough	BMD 1851–	ANKOD
Schomberg	BM 1884–	ANKOD
Scotia Falls	BMD 1826–	ANKOD
Rock Hamilton	BMD 1826–	ANKOD
Sidney Creek	BMD 1826–	ANKOD
Smithfield	B 1826–	PAO
Stoney	BMD 1826–	NIAG
Stouffville	BMD 1846–	ANKOD
Tecumseth	BM 1825– D 1850–	ANKOD
Teeplytown	See Stoney Creek	ANKOD
Temperance	BMD 1846–	ANKOD
Toronto (St. George)	BM 1847–	ANKOD
Toronto (St. John)	M 1826–	ANKOD
Toronto (St. George)	BMD 1826–	PAO
Tuscola (Trinity)	B 1844– M 1917–	ANKOD
Tuscon	BMD 1818–	ANKOD

Thorndale	BMD 1831–	ANKOD
Tottenham	BMD 1819–48	ANKOD
Trinity	BMD 1850–	ANKOD
Wallaceburg & Tilbury	B 1847– M 1861–	ANKOD
	D 1861–	
Vista (Chatham)	BD 1818–	PAO
Walker	BMD 1825–	ANKOD
Wellington	AM 1750– D 1797–	ANKOD
West Lynn	BMD 1861–	ANKOD
Westmeath & Vanessa	BM 1840–	ANKOD
York Factory	BMD 1840–	ANKOD

Baptist

Chatham	Ont.	Kent
Richard Township	M 1842–44	BAP
Dunbrook	M 1878–	BAP
Dunnville	M 1878–	BAP
Brockville Film	M 1882–	BAP
Dundas	M 1827–	BAP
Dundas	M 1868–	BAP
Dunwich	BD 1840–	PAO
Kingston	M 1845–	BAP
Kingsmere (Gorman)	BD 1850–61	NAC
Paisley	BM 1847, 1868, 1888	PAO
St. Thomas	M 1878	BAP
Toronto	M 1830–49	BAP
Waterford	M 1878–	BAP
Woodstock	M 1884–94	BAP
York Mills	BD 1880–	BAP

Lutheran

Canada	Ont.	Alberta
Conestoga	BMD 1834–	NAC
Fredericksburg	BMD 1858–61	PAO
Lennox & Addington	BM 1791–1858	PAO
Martinsburg (St. John)	BMD 1848–	NAC
Martinsburg (St. Lawrence)	BMD 1858–	NAC
Martinsburg (St. Paul)	BMD 1848–	NAC
Martinsburg (St. Peter)	BMD 1858	NAC

Civil Registers

District	*Dates*	*Archives*
Alexandria	M 1858–69	NAC
Alexandria (Lochiel)	BMD 1862–	NAC
Alnwick	M 1858–82	NAC
Amherstburg	B 1826, 1845–62	NAC
Avondale	D 1871–	PAO
Ayr	BMD 1836–61	NAC
Baden	BMD 1836–60	NAC
Bathurst District	M 1816–69	NAC
Berlin (Kitchener)	B 1836–60 M 1854–5 D 1855, 1860	NAC
Eastern District	M 1831–65	NAC
Essex County	B 1826, 1845–62	NAC
Goderich	D 1866–	UWO
Grenville	D 1769–	NAC
Johnstown	M 1801–51	NAC
Lochiel Township	BMD 1862–	NAC
London District	M 1784–1833	NAC
Middlesex County	M 1784–1833	NAC
Ottawa	M 1859–69	NAC
Peterborough County	M 1859–73	NAC
Norfolk County	M 1810–13, 1826, 1832–50	NAC
Roxborough, Kenyon, and Maxwell	D 1813–	NAC
Waterloo County	BMD 1836–61	NAC

Notes:

1. Many church registers listed for a particular place also include nearby villages and settlements.
2. Circuits may include as many as twenty places.
3. Civil registers often include odds and ends from local church registers.

Libraries

So far as Ontario is concerned, and for people across Canada of Ontario descent, this is probably the most important section of the book. For the first time in this volume the genealogical holdings of important libraries in all provinces are listed. Ontario leads the way in the number of public libraries with genealogical holdings, and this is reflected in the quantity of the listings in this section.

Libraries, collectively, are making a tremendous contribution to the research of genealogists, and to our knowledge of the history of the area in which they are located. Librarians, moved by their own efficiency and enthusiasm, and aided by members of local genealogical societies and by individuals, are creating local archives and centres of genealogical and historical knowledge. The public library is no longer just a place to go to borrow a book. Unfortunately the ancestor-hunter is unaware of the information just awaiting him or her in a library. I hope the sections that follow will open new areas of research for anyone tracing ancestry.

Throughout this whole book, library holdings in all provinces are mentioned, but Ontario leads the way in the number of such libraries because of its early history, its population, and the widespread activities of its genealogical society and branches. Its records, of course, are of interest not only to people living in Ontario but also to people in all provinces whose family origins were in Upper Canada.

The libraries are listed alphabetically. Not all libraries are included — a few were not prepared to help in providing this valuable information for genealogists. In these cases, where I know genealogical collections do exist, I give the name of the chief executive officer of the library and suggest you write directly to him or her and ask for the information you need about that particular area. Be sure you enclose a stamped, self-addressed envelope.

Alliston: Public Library, PO Box 1199, Alliston, ON L0M 1A0. The books about local history in the library are:

A History of Alliston & Vicinity, S. Ellis, 1984
The Review of Tosorontio, 1850–1950
History of Alliston & Area, L. Gallaugher, 1977
St. James Church, Colgan, South Adjala, 1825–1965
History of Burns United Church, 1865–1965
The Story of SS #8, Tosorontio, 1894–1966
Grant Family History, E. Banting, 1985
From Armagh to Essa (The Flynns, 1870–1973)
Cemetery Inscriptions, Tecumseth & West Gwillimbury
Local History of Peel, York, and Durham

Civil Registers

District	Dates	Available
Alexandria	M 1869–69	RAO
Alexandria (Godfrey)	B 1820–1882	RAO
Alnwick	M 1829–49	RAO
Amherstburg	B 1796, 1824–42	RAO
Annandale	D 1871–	RAO
Ara	DMO 1867–[illegible]	RAO
Barrie	BMD [illegible]–69	RAO
Bathurst District	M 1831–49	RAO
Belleville (Ashmore)	B [illegible]–[illegible] M 1834–8 D 1848, 1860	RAO
Brantford District	M 1831–49	RAO
Brant County	B 1824, 1846–52	RAO
Cobourg	D 1866–	UWO
Cornwall	D 1858–	RAO
Gananoque	M 1831–41	RAO
Guelph Township	BMD 1866–	RAO
London District	M 1794–1842	RAO
Middlesex County	M 1785–1822	RAO
Ottawa	M 1850–69	RAO
Peterborough County	M 1850–72	RAO
Prescott County	M 1810–13, 1820, 1830–50	RAO
Toronto, Niagara, and Midland	D 1812–	RAO
Waterloo County	DMO 1869–83	RAO

Notes:

1. Many church registers listed for a particular place also include nearby villages and settlements.
2. Obituaries may include as many as twenty places.
3. Civil registers often include odds and ends from local church registers.

Libraries

So far as Ontario is concerned, and the people across Canada of Ontario descent, this is probably the most important section of the book. For the first time in this volume the general local holdings of important libraries in all provinces are listed. Ontario leads the way in the number of public libraries with genealogical holdings, and this is reflected in the quantity of the listings in this section.

Libraries, collectively, are making a tremendous contribution to the research of genealogists, and to our knowledge of the history of the area in which they are located. Libraries, served by their own efficiency and enthusiasm, and aided by members of local genealogical societies and by individuals, are creating local archives and centres of genealogical and historical consultation. The public library is no longer just a place to go to borrow a book. Unfortunately the amateur hunter is unaware of the information just awaiting him or her in a library. I hope the sections that follow will open new areas of research for readers tracing ancestry.

Throughout this whole book, library holdings in all provinces are mentioned, but Ontario leads the way in the number of such libraries. Sources of the early history, the population, and the widespread activities of the genealogical society and branches, the records, of course, are of interest not only to people living in Ontario but also to people in all provinces where family records were in larger Canada.

The libraries are listed alphabetically. Not all libraries are included—a few were not prepared to help in providing this valuable information for genealogists. In those cases, where I know genealogical collections do exist, I give the name of the chief executive officer of the library and suggest you write directly to him or her and ask for the information you need about that particular area. Be sure you enclose a stamped, self-addressed envelope.

Address: Public Library, PO Box 1139, Alliston, ON L9R 1A0.
The books about local history in the library are:

A History of Alliston & Vicinity, S. Ellis, 1884
The Towns of Tecumseh, 1850–1950
History of Alliston & Area, L. Dallaughe, 1977
St Andrew Church Origins, Small Annals, 1852–1955
History of Farm Dental Clinics, 1930–1970
The Story of 52 St. Vincentian, 1956–1966
Great Family Fitness, C. Dearing, 1957
From Acreage to Base (The Alliston, 1870–1973)
Cemetery Inscriptions, Tecumseh & Rear Tecumseh
Local History of Peel, York and Durham

Hespeler branches, where the records can be seen by appointment only.

Chatham: Public Library, 120 Queen Street, Chatham, ON N7M 2G6.

The holdings of the library which serves Kent County are: Chatham and Kent County newspapers from 1841 to date, indexed by name and subject; directories from 1880 for the county and from 1876 for Chatham; cemetery transcriptions for the county, arranged by township, and indexed; census returns on microfilm for the 1851–91 censuses for the counties of Kent, Essex, and Lambton—these are indexed to 1871. There are also Kent County marriage registers, 1857–69; Crown Land first patentees for Kent County, indexed; a reprint of the *1881 Historical Atlas* of the counties of Essex and Kent; similar atlases for the surrounding counties; a listing of Kent County century farms and owners—this includes some detailed family histories.

There are also land record indexes; papers of the Kent Historical Society; death notices of Ontario, 1810–49; marriage notices, 1813–54, and a later supplement; death notices from various church newspapers; and marriage bonds, 1803–34.

Three books of considerable local value are:

The History of the Negro Community in Chatham, 1787–1865, John K. Farrell, 1955
Blacks in Buxton and Chatham, 1830–90, J. M. Walton, 1979
Some Irish Pioneers in Kent County, Joseph Kearns

Cobourg: Public Library, 18 Chapel Street, Cobourg, ON K9A 1H9.

The constant aim of the library is to obtain more material for the local-history collection, particularly for Cobourg and the township of Hamilton in Northumberland County. It already has an index of censuses and assessment records—1842, 1851–91 for the former, and 1846/7, 1856, and 1859 for the latter—for the city of Cobourg. The indexes for the censuses in the township are much more detailed and valuable, since they include many years not covered by the Canada-wide census. These date from 1797 on an almost yearly basis up to 1842 and include lists of settlers, militia rolls, and church records of membership. The assessment records are complete from 1807 to 1847 and are indexed—a great help to ancestor-hunters seeking an exact location for their family in the township.

Books of interest to genealogists are:

The Church of St. Peter, Cobourg
The History of Trinity United Church, Cobourg (1805–1985)
Index of Cobourg Names in the Registry Office Abstract Index, 1800–60
Births, Marriages and Deaths in the Cobourg Star, *1831–1849* (1200 indexed surnames)
Early Cobourg, P. Climo, 1985
Cobourg, 1837–1987
Cobourg, 1798–1948, E. Guillet, 1948

A great many names of early settlers are mentioned in these books and in others on the shelves of the library. There is also a book about the counties of Northumberland and Durham covering the period 1767–1967—a mass of information about early settlement. Local newspapers on microfilm include:

Cobourg Star, 1831–49
Cobourg Star, Sentinel, and World, 1848–1900 (indexed)
Cobourg World, 1901–11 (indexed)
Cobourg World, 1912–48 (indexed to 1919 ongoing)
Cobourg Star, 1966 to present (indexed 1985 to date)

Cemetery transcripts are those of Union, St. Peter (Anglican), and St. Michael (Catholic) cemeteries. There are also indexed transcripts for the two townships of Hamilton and Haldimand. Early city directories are also available from 1851.

Collingwood: Public Library, 100 Second Street, Collingwood, ON L9Y 1E5.

The library holds a collection of books about the history of Simcoe, Bruce, and Grey counties; early directories and atlases; a card index for BMD in Collingwood newspapers from 1882; a good collection of transcripts from local cemeteries; census returns on microfilm for the area from 1851 to 1891; and a growing collection of family histories, including Brock, Campbell, Carter, Clark, Elworthy, Jardine, Johns, Lougheed, Metheral, Robertson, Sheffield, Shiply, Smart, Telfer, Trott, and Wensley.

Cornwall: Public Library, PO Box 939, 208-2nd Street East, Cornwall, ON K6H 5V1.

This library has a great deal of material covering nearly all aspects of genealogical research. The microfilmed census

Regular branches, where the records can be seen by appointment only.

Chatham: Public Library, 120 Queen Street, Chatham, ON N7M 2G8.

The holdings of the library within Kent County are Chatham and East County newspapers from 1841 to date, indexed by name and subject, Brooke's from 1880 for the county and from 1876 for Chatham; secondary transcriptions for the county, arranged by township, and indexed; census returns on microfilm for the 1851–91 censuses for the townships of Orford, Bexley, and Raleigh—these are indexed to 1871. There are also Kent County marriage registers, 1857–93, Crown Land final valuations for Kent County, indexed, a copy of the 1861 Historical Atlas of the counties of Essex and Kent (similar atlases for the surrounding counties), a listing of Kent County cemetery burial records—this includes some detailed family histories.

There are also land record indexes, papers of the Hunt Life Insurance Company, death notices of Ontario, 1810–42, marriage notices, 1813–54, and a little supplementary death notices from various church newspapers, and marriage bands, 1815–84.

Three books of considerable local value are:

The History of the Negro Community in Chatham, 1793–1850, Ann R. Farrell, 1850.

Rivers to Beaver and Chatham, 1850–90, J. M. Walton, 1979.

Some Pioneer Families in Kent County, Joseph Somers.

Colonsay: Public Library, 18 Chapel Street, Colonsay, ON K0A 1E0.

The president and/or the library is in origin some material for the local-history collection, particularly for Colonsay and the township of Hamilton in Northumberland County. It already has an index of obituaries and some census records—1851, 1861–91 for the former, and 1861, 1871, 1881 for the latter—for the city of Colonsay. The indexes for the cemeteries in the township are much more detailed and valuable, since they include many towns not covered by the Canada-wide census. These date from 1791 on an almost yearly basis up to 1870 and include lists of settlers, soldiers, and church records of each township. The cemetery records are complete from 1801 to 1847 and are indexed—a great help to genealogists looking at more recent burials for their family in the township.

Books of interest to genealogists are:

The Colonsay of Yesterday, Nancy Dickson.

The Library of Thomas Fraser Colonsay, Colonsay (1888–1890) Index of Colonsay Names in the Library Office Account Book (1889–90).

Scots Pioneers and Descendants in the Colonsay Area, 1821–1870 (1990 updated edition).

Early Colonsay, E. Colson, 1956.

Tolsmay, 1890–1947.

Colonsay 1870–1946, E. Colson, 1978.

A great many names of early settlers are mentioned in these books and in others on the shelves of the library. There is also a book about the counties of Northumberland and Durham covering the period 1787–1867—a mine of information about early settlers, local newspapers on microfilm include:

Colonsay Star, 1881–19

Colonsay Star Sentinel and Weekly, 1886–1890 (missing)

Colonsay Herald, 1891–11 (missing)

Colonsay Herald, 1913–18 (Index 4 to 1913 missing)

Colonsay Star, 1908 to present (indexed 1908 to date)

Cemetery burial records are those of Union, St. Peter (Anglican) and St. Michael (Catholic) cemeteries. There are also indexed obituaries for the local newspapers of Hamilton and Hamilton City directories are also available from 1881.

Collingwood: Public Library, 100 Second Street, Collingwood, ON L9Y 1E6.

The library holds a collection of books about the history of Simcoe, Grey, and Clay counties, and directories and atlases, and card index for BMD in Collingwood newspapers from 1888; a good collection of transcripts from local cemeteries; census returns on microfilm for the area from 1851 to 1891; and a growing collection of family histories, including Black, Campbell, Carter, Clark, Elsworthy, Jardine, Johns, Longhead, Mitchell, Robertson, Sinnfield, Shipley, Smart, Tatter, Trout, and Wooley.

Corn walk: Public Library, PO Box 820, 206 2nd Street East, Cornwall, ON K6H 5V1.

This library has a great deal of material covering nearly all aspects of genealogical research. The microfilmed census

K2G 3J4. Only very limited information about the genealogical holdings is available, and if the details given below are not sufficient, I suggest you write directly to the library (CEO David Weismuller). The material available includes County Marriage Registers of Ontario, 1858–69; death notices from the *Christian Guardian*, 1836–60; Land Records Index; and a number of books about United Empire Loyalists generally.

Newcastle: Public Library, 62 Temperance Street, Bowmanville, ON L1C 3A8.

The library has an index of local newspapers, BMD records, census returns, and a number of books on local history.

New Hamburg: Public Library, 145 Huron Street, New Hamburg, ON N0B 2G0.

This district is in the heart of the German settlements in Waterloo and Wellington, and a great deal of genealogical information about New Hamburg is included in the holdings of the Kitchener and Waterloo libraries and the Wellington County Archives. In the library itself you will find the following: Waterloo Historical Society magazines, 1913–87; historical atlases for Waterloo and Wellington counties, 1881, 1887 (as you know, these often contain names of early settlers and details of the land they occupied); a plan of the village of Hamburg (1854); and a collection of newspaper clippings and photographs from the *New Hamburg Independent*.

The books of genealogical interest that are available are:

Holy Family Church, New Hamburg, 1883–1983
Petersburg School, Wilmot, 1836–1936
The Story of Waterloo County, B. Moyer, 1971
History of the County of Perth, 1825–1902, W. Johnstone
Little Paradise: German Canadians of Waterloo County, 1800–1975
A History of Kitchener, W. V. Uttley, 1975
Amish Settlement in the Township of Wilmot
New Hamburg Historical Notes
Pioneer Settlement of S. W. Wilmot
Family History of Jonas Shantz and Hannah (Snyder), 1710–1980
The Family: Puddicombe, Martlon, Tye, Macdonald, Thoms, E. Thoms
Murner Genealogy, R. M. Connell, 1976
St. Peter's Lutheran Church: A History

Niagara-on-the-Lake: Public Library, Rear 26 Queen Street, Niagara-on-the-Lake, ON L0S 1J0.

The library is the repository for the book collection of the Niagara Historical Society. As you can imagine, this is a large one, and it is not possible to list all the books. Those about specific families are Bolton, Booth, Calder, Cawthra, Coe, Coleman, Crysler, Dampson, Dempster, Drake, Fairchild, Fitzpatrick, Fraser, Gage, Johnson, Johnston, Keefer, Kingsmill, Lampman, Landis, Merriman, Mills, Nelson, Osborn, Prentice, Regehr, Russell, Sebor, Secord, Stein, Stone, Talbot, Thompson, Van Every, Warner, Woodruff, Wright.

The library was kind enough to supply me with a complete list of the microfilm holdings of the Niagara Historical Resource Centre and this is an embarrassment of riches, since there is no way in which I can list even a part of this tremendous collection. I can simply tell you it includes municipal records, military records, school lists, business and commercial records, publications and records of the Niagara Historical Society back into the nineteenth century, census returns from 1842, including a special one of Niagara in 1867, copies of local newspapers from 1799, Surrogate Court records for Lincoln County, land records, copies of British military records from the National Archives in Ottawa, etc.

There are also some church registers:

Eight Mile Creek Church, Grantham, BMD 1849–1928
St. Andrews Presbyterian Church, BMD 1830 to date
St. Georges Anglican, Homer, BMD 1877–1944
St. John's Anglican, Virgil, BMD 1895–1954
St. Mark's Anglican, BMD 1826–1979
St. Vincent-de-Paul Catholic, BMD 1856–1975
Various Methodist Circuit Registers, 1859–1938

Niagara Falls: Public Library, 4848 Victoria Street, Niagara Falls, ON L2E 4C5.

The holdings of the library are:

Censuses of Niagara, 1782, 1783, 1787 (Loyalist), 1828, 1850, and the Canadian censuses for the area for the period 1851–1871 (this is being indexed); land records; early atlases and maps for Bertie, Newark, Niagara, and the counties of Lincoln and Welland. Indexed extracts are available for the following newspapers:

K2G 2J4. Only very limited information about the genealogical holdings is available, and if the details given below are not sufficient, I suggest you write directly to the library (CEO David Wannamaker). The material available includes County Marriage Registers of Ontario, 1869-89; death notices from the Christian Guardian, 1829-30; Land Records (extent and a number of books about United Empire Loyalists genealogy).

Newmarket Public Library, 92 Centre Street, Newmarket, Ontario, ON L3Y 1J2.

The library has an index of local newspapers, 1840 (weekly coverage varies), and a number of books on local history.

New Hamburg Public Library, 167 Huron Street, New Hamburg, ON N0B 2G0.

This district is in the heart of the German settlements in Waterloo and Wellington, and a great deal of genealogical information about New Hamburg is included in the holdings of the Kitchener and Waterloo Libraries and the Wellington County Archives. In the library itself you will find the following: Waterloo Historical Society Publications, 1919-87; historical atlases for Waterloo and Wellington counties, 1881, 1887 (as you know, these often contain names of early settlers and details of the land they occupied); a plan of the village of Haysburg (1864); and a collection of newspaper clippings and photographs from the New Hamburg Independent.

The books of genealogical interest that are available are:

Doty Family Genealogy, New Hamburg, 1882-1920
Haysburg School Witness 1878-1899
The Story of Wayne County, B. Hayes, 1871
History of the County of York, 1875-1951, W. Armstrong
Little Genesee Centennial Committee of Twelve Township, 1806-1906
A History of Kitchener, W. H. Uttley, 1975
Annual Statement to the Township of Wilmot
New Hamburg Sheaves and News
Pioneer Sketches of S. R. Allison
Family History of Jacob Snyder and Hannah Vangoey, 1724-1900
The Family Goldsworthy, Martin, Jas. Mackenzie, Thos. E. Thomas
Stamp Genealogy, E. M. Cornell, 1975
St. Mark's Lutheran Church, Kitchener, History

Niagara-on-the-Lake Public Library, Box 70 Queen Street, Niagara-on-the-Lake, ON L0S 1J0.

The library is the repository for the book collection of the Niagara Historical Society. As you can imagine, this is a large one, and it is not possible to list all the books. Those about specific families are Bolton, Heath, Dolsen, Cawthra, Coo-Cole-ness, Crysler, Dangerfield, Dempster, Drake, Fairchild, Fitzgerald, Fraser, Gage, Johnson, Johnston, Kaiser, Kingsmill, Langmuir, Lundy, Marshman, Mills, Nelles, Osborne, Prentice, Ingersoll, Rolph, Sawyer, Shenk, Stone, Talbot, Thompson, Van Sayer, Warren, Woolcott, Wright.

The library also kind enough to supply me with a complete list of the microfilm holdings of the Niagara Historical Society and this is an enormous assortment of riches, since they is in way in which I can list even a part of this treasure collection. I can simply tell you it includes municipal records, military records, school lists, business and commercial records, publications and records of the Niagara Historical Society back into the nineteenth century, census returns from 1842, including a special one of Niagara in 1867, copies of local newspapers from 1793, Surrogate Court records for Lincoln County, land records, copies of British military records, from the National Archives in Ottawa, etc.

There are also some church registers:

Trinity Anglican Church, Queenston, BMD 1823-1900
St. Andrews Presbyterian Church, BMD 1800 to date
St. George Anglican, Stamford, BMD 1877-1914
St. John's Anglican, Virgil, BMD 1885-1954
St. Mark's Anglican, BMD 1829-1979
St. Vincent de Paul Catholic, BMD 1856-1875
Welland Methodist Circuit Baptisms, 1888-1898

Niagara Falls Public Library, 4848 Victoria Street, Niagara Falls, ON L2E 4C8.

The holdings of the library are:

Censuses of Niagara, 1782, 1793, 1797 (Loyalists), 1842, 1850, and the Canadian censuses for the area for the period 1851-1871 (this is being indexed); land records; early atlases and maps for Bertie, Niagara, Niagara, and the counties of Lincoln and Welland. Indexed surveys are available for the following newspapers:

Farmer's Journal (Welland), 1826–30
Niagara Chronicle, 1844–54
Niagara Gleaner, 1823–35
Niagara Reporter, 1833–42
Niagara Spectator, 1816–19

There are also some church registers and records:

Chippewa Presbyterian Church, BMD 1842–1923
Drummondville Presbyterian, BMD 1843–1901
Holy Trinity Church, Chippewa, BMD 1840–1920 (incomplete)
Immaculé Conception (Catholic), BMD 1924–85
Sacré Coeur, Welland (Catholic), MD 1919–84
St. Anthony of Padua (Niagara), B 1955–85
St. Jean-de-Brébeuf (Catholic), BMD 1951–83
St. Paul's Anglican (Fort Erie), BMD 1836–44

You will also find baptismal records for the following:

Fort George, 1821–27
Grimsby (general), 1817–22
Niagara (general), 1792–1832
Presbyterian Church, Newark, 1781–1814
St. Andrew's Niagara, 1830–33
St. Andrews United, 1856–94
St. Mark's Anglican, Niagara, 1832–40
St. Paul's, Fort Erie, 1849–52

In addition, there are a number of records of marriages—registers and licences—and death and burial notices for various nearby areas. An extraordinary number of cemetery inscriptions have been copied and indexed; detailed information about a particular locality can be obtained from the library (include self-addressed envelope, please).

Finally, there are muster rolls of militia regiments, voters' lists, early directories, assessment rolls, and a special section devoted to United Empire Loyalists. There are also nearly a hundred family histories, ranging from Bastedo to Woolley, and a great many histories of local towns and townships which include a great deal of family information.

Oakville: Public Library, 120 Navy Street, Oakville, ON L6J 2Z4.
The books of genealogical value on the shelves are:

Oakville: A Small Town, 1900–30
Historical Atlas of Halton County, 1877
Index to the 1871 Census (Halton-Peel)
Research in Halton/Peel, J. and R. Speers
History of St. John's United Church, 1832–1972, E. Wilson

There are census returns on microfilm for the immediate area for 1842 and 1851–91, and for the Trafalgar–Gore District for 1816–49; Tweedsmuir Histories for Halton and Hornby; assessment rolls for Trafalgar Township; the private papers of a number of local families; high school registers; and church histories.

There is also a names index for over 20,000 individuals from 1800 to 1900; indexes to the local newspaper from 1850 to date; early maps of Oakville; indexed newspaper clippings; and early directories and telephone books. There is also—and this is most useful—a list of people using the library for genealogical research and the name of the family they are researching. There are local registrations of BMD for the period 1869–95 for Oakville, and other registers for Bathurst, Haldimand, and Halton.

The church registers in the library are Knox Presbyterian Church, BMD 1850–63; Palermo United Church, BMD 1959–72; and Trafalgar Church, BMD 1901–56.

Orangeville: Public Library, 144 Broadway Avenue, Orangeville, ON L9W 1J9.
No information available. (CEO Mrs. V. Wingfield-Digby.)

Orillia: Public Library, 36 Mississauga Street West, Orillia, ON L3V 3A6.
No information available. (CEO Katherine D. McKinnon.)

Oshawa: Public Library, 65 Bagot Street, Oshawa, ON L1H 1N2.
The library refers inquirers to *Bibliography of Ontario History, 1976–86*, published by Laurentian University; *Bibliography of Ontario History pre-1976*, published by the University of Toronto Press, and *Local History of the Regional Municipalities of Peel, York, and Durham*, published in 1980 by the Central Ontario Regional Library System. If you are unable to obtain these books, I suggest you write directly to the CEO, Miss R. P. Brooking, at the library.

Ottawa: Public Library, 120 Metcalfe Street, Ottawa, ON K1P 5M2.
The only book in the library of local genealogical interest is *Tracing Your Ottawa Family*, B. S. Elliott, 1980. You will also

area, and the library also houses the collection of the Kawartha Branch of the Ontario Genealogical Society. Neither of these collections is available on inter-library loan.

The library has available Tweedsmuir Histories for Baillieboro, Millbrook, and Roseneath, as well as a number of local histories for various villages in the area. Family histories include Burnham, Kidd, Logan, Macdonald, Rogers, Stock, Strickland, and some others with little connection with the district. There is a collection of documents of the Peter Robinson colonization of the area in 1825. You will also find a great deal of family information in the Peterborough Museum and Archives, and a visit there is essential if you are doing family research in the Peterborough area. The library has census returns for Hastings, Northumberland, Peterborough, and Victoria counties for 1842 and the period 1851–1891. In addition, it has on microfilm the assessment rolls of the Newcastle District for 1819–40, and the North Monaghan municipal records for 1852–86. It has the following newspapers on microfilm:

Morning Times, 1895–1914
Peterborough Examiner, 1858 to date
Peterborough Review, 1854–1920
Peterborough Times, 1872–84
Weekly Dispatch, 1846–52

There is also the Dobbin Index to early newspapers — with errors! As well there are early directories of the city and county dating back to 1858, and early historical atlases for a large number of counties—and not only the ones adjacent to the city.

Port Colborne: Public Library, 310 King Street, Port Colborne, ON L3K 4H1.

The library has a limited genealogical collection, but it is growing: books about local families (Carter, Fehrman, Sherk, Skinner, Weaver, and Zimmerman); city directories from 1942; a pioneer file of 20,000 records of local BMD; the *Welland–Port Colborne Evening Tribune* and its predecessors on microfilm from the 1880s (indexed); and some cemetery and census records for the area.

Port Hope: Public Library, 31 Queen Street, Port Hope, ON L1A 2Y8.

This library is not prepared to supply information about its genealogical holdings because its "material is not well organized", and I suggest you write directly to Victoria Owen, the Chief Librarian, with any queries you may have. Be sure you include return postage.

Richmond Hill: Public Library, 24 Wright Street, Richmond Hill, ON L4C 4A1.

The library is not able to supply information about its holdings, except to refer inquirers to a book by Patricia Hart entitled *Local History of the Regional Municipalities of Peel, York, and Durham; an annotated listing of published materials located in the regional municipalities.* It does have files on these families: Armstrong, Arnold, Atkinson, Baker, Barker, Brodie, Burv, Button, Cameron, Davis, De Chalus, De Puisay, Doane, Dooks, Gamble, Hartman, Hopper, Hunt, Innes, Johnston, Klinck, Kurtz, Langstaff, Leece, Lloyd, Lund, MacDonald, McKenzie, McMillan, Marsh, Miner, Moran, Palmer, Purdy, Quantz, Reaman, Richmond, Riel, St. George, Sanderson, Shaw, Steel, Stong, Switzer, Teal, Trench, Trombauvev, Van der Burgh, Villier, Webster, Wellman, White, Willson, and Wright.

Rideau: North Gower Public Library, PO Box 280, North Gower, ON K0A 2T0.

The library does not have a large genealogical collection, but it does have a Hyland Family History, and an indexed list of the transcriptions of the sixteen cemeteries within the township.

St. Catharines: Public Library, 54 Church Street, St. Catharines, ON L2R 7K2.

The library has over five thousand books of local history and genealogy, plus 1100 microfilm reels. The collection of census records includes *indexed* returns for the following areas:

Elgin, 1842, 1851, 1861, 1871
Halton/Peel, 1871
Huron, 1871
Lambton, 1861
Norfolk, 1861
St. Catharines, 1861
Welland, 1851

Other holdings include a name index (BMD taken from many different sources); a large number of family histories; county marriage registers on microfilm; marriage bonds on microfilm, 1803–46; early Canadian marriages in Erie County, 1840–90; cemetery transcriptions for the counties of Lincoln and Welland; wills for the same two counties on microfilm, 1794–1900; funeral-home records (Hulse & English), indexed, 1859-66; vot-

area, and the library also houses the collection of the Kawartha Branch of the Ontario Genealogical Society. Neither of these collections is available on inter-library loan.

The library has available Vocational Directories for Eastlebourne, Millbrook, and Bracebridge, as well as a number of local histories for various villages in the area. Family histories include Dunham, Field, Logan, Macdonald, Pepper, Shaw, Stakland, and some others with little information with the exception. There is a collection of documents in the Peter Robinson collection of the years in 1822. You will also find a great deal of family information in the Peterborough Museum and Archives, and it may then be essential if you are doing family research in the Peterborough area. The library is a source for returns for Methodist, Congregational, Presbyterian, Wesleyan, and Anglican churches for the period 1817–1901. In addition, it has on microfilm the assessment rolls of the Municipality for the years 1818–19, and the North Monaghan municipal records for 1852–60. It has the following newspapers on microfilm:

Morning Times, 1888–1911
Peterborough Examiner, 1850 to date
Peterborough Review, 1854–1920
Peterborough Times, 1872–81
Weekly Dispatch, 1846–52

There is also the Dublin Index to early newspapers — with errors! As well there are early directories of the city and county dating back to 1846, and many historical atlases for a large number of counties — and not only the one adjacent to the city.

Port Colborne Public Library, 310 King Street, Port Colborne, ON L3K 4H1

The library has a limited genealogical collection, but it is growing books about local families (Carter, Falconer, Fraser, Skinner, Weaver, and Zimmerman), city directories from 1842, a pioneer file of 20,000 records of local families, the Welland-Port Colborne Standard (volume and its predecessors on microfilm from the 1880s to the present), and some cemetery and obituary records for the area.

Port Hope Public Library, 31 Queen Street, Port Hope, ON L1A 2Y8

This library is not prepared to supply information about its genealogical holdings because the "number is too small to be organized", and I suspect you are wise directly to Victoria County, the Central Library, with any queries you may have. Be sure you include return postage.

Richmond Hill Public Library, 34 Wright Street, Richmond Hill, ON L4C 4A1.

The library is not able to supply information about its holdings, except in response to inquiries in a book by Patricia Hart entitled *Local History of the Regional Municipality of Peel*. Hart, and Dawson, an unpublished listing of genealogical materials located in the regional municipality, it does have files on these families: Armstrong, Arnold, Atkinson, Bates, Barber, Beasley, Berry, Burton, Cameron, Davis, De Gaine, De Forest, Deane, Doyle, Durable, Harmsen, Hooper, Hunt, Jones, Johnston, Kimel, Kirby, Langstaff, Lees, Lloyd, Lund, Macdonald, McKenzie, McMillan, Marsh, Milner, Morris, Palmer, Purdy, Quance, Ramson, Richmond, Thiel, St. George, Sandamon, Shaw, Steel, Strong, Swinney, Thiel, French, Thumbscrew, Van Alse Brown, William Walden, Walling, White, Willson, and Wright.

Rideau North Dundas Public Library, PO Box 580, North Gower, ON K0A 2T0.

The library does not have a large genealogical collection, but it does have a Family History, and an inventory list of the cemetery inscriptions of the eleven cemeteries within the township.

St. Catharines Public Library, 54 Church Street, St. Catharines, ON L2R 7K2.

The library has over five thousand books of local history and genealogy, plus 1100 microfilm reels. The collection of records includes federal returns for the following areas:

Ontario, 1842, 1851, 1861, 1871
Hallowell, 1871
Grimsby, 1871
Lincoln, 1861
Haldimand, 1861
St. Catharines, 1851
Welland, 1861

Other holdings include a name index (BMD taken from many different sources); a large number of family histories; county marriage registers or bulletins; marriage bonds on microfilm, 1802–40; early Canadian newspapers in Erie County, 1810–90; cemetery transcriptions for the counties of Lincoln and Welland; wills for the same two counties on microfilm, 1784–1900; General Land records (British & English) indexed, 1865–69; voc.

ers' lists for St. Catharines, 1907 to date (incomplete); records of some local churches; Tweedsmuir Histories for Grantham Township and Port Dalhousie.

There are local newspapers on microfilm: the *St. Catharines Standard*, 1891 to date, and a number of others scattered around the Niagara Peninsula. There are indexes for the *St. Catharines Constitutional*, 1861–71, and the *Thorold Post*, 1875–76.

St. Thomas: Public Library, 153 Curtis Street, St. Thomas, ON N5P 3Z7.

The library is also the repository for the book collection of the Elgin County Branch of the Ontario Genealogical Society. It is hoped that this latter library can be integrated into the main collection and made available to the general public. At present the St. Thomas Library holds a number of family histories: Campbell, Caswell, Charlton, Corless, Duncombe, Foster, Gilbert, Hunter, Johnstone, Monteith, Newell, Penhale, Tisdale, and Willson. There are many more in the OGS collection.

The library has on microfilm St. Thomas newspapers from 1832 (with many missing issues), and newspapers in Aylmer and Rodney. There are city directories from 1865 to date, but some are missing. Tweedsmuir Histories are available for Belmont, Lyons, Middlemarch, North Yarmouth, Rodney, South Yarmouth, and Wallacetown. Many of the biographical books are indexed, and the local newspaper is indexed up to 1920. BMD records in two churches have also been indexed: Old St. Thomas Church and Trinity Church. There are also local marriage registers for 1853–73.

Sarnia: Public Library, 124 Christina Street South, Sarnia, ON N7T 2M6.

The library holdings include cemetery records from Lambton County; indexed census returns for the period 1851–91, partially indexed; indexed lists of BMD notices from the *Sarnia Observer* from 1853 to date, together with indexed obituaries, and the same information from the *Sarnia Gazette* from 1960 to date.

The library has a number of local histories in which the names of early settlers and settlements are mentioned:

Biographical Record of the County of Lambton, J. H. Beers
Benjamin Zavitz & Esther Augustine and Descendants, H. Clark
Beauchamp Genealogy, 1600–1987, D. B. Cook
Duchesne Genealogy, 1620–1987, D. B. Cook

A History of Lambton, J. T. Elford
Thomas McIlveen & Louisa Aitkin, P. Depew
History of the Village of Mooretown, I. Finlayson
History of Blackwell Church & Community, C. Phelps
Lambton's Hundred Years, V. Lauriston
Robbins Family History, Anna Mason
Forest Free Press BMD Index, 1898–1907, E. Nielsen
Index of Marriages (Plympton Township), 1833–60, E. Nielsen
Records of Joseph Lang Family, M. Bauer & M. Guenther

Sault Ste. Marie: Public Library, 50 East Street, Sault Ste. Marie, ON P6A 3C3.

The library's microfilmed census returns include those for 1842, 1848, 1850, and the period 1851–91. The 1861 Census is the first to include "The Soo", but it is listed under Algoma; there is a city directory available from 1901 to date; and voters' lists for 1891, and from 1956 to date. The library has on microfilm copies of the *Sault Star* from 1901 to date, and it has been indexed for BMD notices up to 1925 by the Sault Ste. Marie Branch of the Ontario Genealogical Society. The Branch has also indexed the BMD notices in the *North Shore Sentinel* from 1971 to 1982. This latter newspaper is a weekly which circulates along the shore from Echo Bay to Blind River. There are no historical atlases for the Algoma District, but the library does have an atlas of the city that was published in 1888.

There are early Bell Telephone directories dating from 1902 to 1979 (1945 and 1946 are missing); there are some Tweedsmuir Histories; and, most precious of all, there are the transcriptions of over 70 cemetery tombstones—a gift from the local genealogical branch and a priceless asset in a very scattered area.

Finally there are local histories not only of Sault Ste. Marie but of other nearby areas of early settlement—Algoma, Kirkland Lake, Manitoulin Island, Sudbury, Thunder Bay, Wawa—and of one or two churches in the area.

Smiths Falls: Public Library, 81 Beckwith Street North, Smiths Falls, ON K7A 2B9.

The library has a number of books about local families, including Bowman, Bruce, Dillabough, Frost, King, Livingstone, McKenzie, Metcalfe, Moran, Phillips, and Rathwell. It also has BMD notices and some cemetery inscriptions.

Stayner: Public Library, 201 Huron Street, Stayner, ON L0M 1S0.

are lists for St. Catharines, 1907 to date (incomplete) records of some local churches; Twentieth Directories for Grantham Township and Port Dalhousie.

There are local newspapers on microfilm: the St. Catharines Standard, 1891 to date, and a number of others scattered among the Niagara Peninsula. Films are indexed for the St. Catharines Constitutional, 1871–73, and the Thorold Post, 1873–78.

St. Thomas Public Library, 153 Curtis Street, St. Thomas, ON N5R 5Z6.

The library is also the repository for the book collection of the Elgin County Branch of the Ontario Genealogical Society. It is hoped that the latter library can be integrated into the main collection and made available to the general public. At present the St. Thomas Library holds a number of family histories: Campbell, Caswell, Claflin, Conlon, Dunscombe, Foster, Gilchrist, Hunter, Johnston, Martell, Newell, Pendale, Tindale and Wilson. There are many more in the OGS collection.

The library has on microfilm St. Thomas newspapers from 1889 (with many missing issues), and newspapers in Aylmer and Dutton. There are city directories from 1883 to date, but some are missing. Twentieth Directories are available for Dunwich, Lyons, Middlemarch, North Yarmouth, Sparta, Southwold and Wallacetown. Many of the biography/obituary books are indexed, and the local newspaper is indexed up to 1930. BMD records in two counties have also been indexed: Old St. Thomas Church and Dutton Church. There are also local marriage registers for 1853–73.

Sarnia Public Library, 124 Christina Street South, Sarnia, ON N7T 7B8.

The library holdings include a cemetery records from Lambton County, indexed census returns for the period 1851–91, partially indexed. Indexed lists of BMD notices from the Sarnia Observer from 1883 to date, together with indexed obituaries, and the same information from the Sarnia Canadian from 1860 to date.

The library has a number of local histories in which the names of early settlers and settlements are mentioned.

Biographical Record of the County of Lambton, A. H. Hess
Pioneers Petit & Sarnia Aroundtown and Descendants, H. Clark
Sarnia Observer Centennial 1800–1867, D. H. Cook
Sarnia Observer Centennial 1867–1967, D. H. Cook

A Stone of Lambton, J. T. Rose
Thomas Sydnam & Lucy Ann, P. Dupuy
History of the Village of Moncton, J. Hodgson
History of Sarnia and Church & Community, C. Phelps
Lambton's Hundred Years, V. Lambton
Sarnia Family History, Anna Mason
Great Fire Over Sarnia 1889-1907, E. Mason
Index of Marriages (Dupuy Township) 1856-60, E. Mason
Records of Grand Jury Presents, M. Hess & M. Gardner

Smith Falls Memorial Public Library, 90 Main Street, Smith Falls, ON K7A 1G3.

The library's microfilmed newspaper holdings include the Gazette, 1878–1887, and the period 1881–83. The 1883 Canada is the first to include "The Sun", but it is listed under Algonquin. There is a city directory available from 1907 to date, and several lists for 1891, and from 1894 to date. The library has on micro-film copies of the Stand-Alone from 1901 to date, and it has been indexed for BMD notices up to 1933 by the Smith Falls Memorial Branch of the Ontario Genealogical Society. The Branch has also indexed the BMD notices in the Perth Courier Sentinel from 1871 to 1893. This latter newspaper is a weekly which ran into along the shore from Bella Bay to Blind River. There are no directorial atlases for this Algoma District, but the library does have an atlas of the city that was published in 1884.

There are some Bell Telephone directories during from 1902 to 1919 (1905 and 1910 are missing), there are some Towards and Bilodeau, and, most precious of all, there are the trade catalogues of some Thousand Island Boats—a gift from the local genealogical branch, and a priceless asset in a very restricted area.

Finally there are local histories not only of Smith Falls, Merrickville, but of other nearby areas of early settlement—Algoma, Kitchener Lake, Manitoulin Island, Sudbury, Thunder Bay, Waterloo and of area in the counties in the area.

Smiths Falls Public Library, 81 Beckwith Street North, Smiths Falls, ON K7A 1B8.

The library has a number of books about local families, including Bowman, Hynes, Dillabough, Frost, King, Lafontaine, Vickers, Mitchell, Hunn, Phillips, and Halliwell. It also has BMD notices and some cemetery inscriptions.

Stayner: Public Library, 201 Huron Street, Stayner, ON L0M 1S0.

The holdings of this library are limited because it is so near the Simcoe County Archives (see below). There is a collection of newspaper clippings; local municipal registers of BMD from 1896; and a small book collection of local families (Blair, Doner, Sage) and local places (New Flos, Nottawasaga, Stayner, and Sunnidale).

Stratford: Public Library, 19 St. Andrew Street, Stratford, ON N5A 1A2.

According to the library, all the genealogical material for Stratford is located in the Stratford–Perth Archives, 24 St. Andrew Street, Stratford, ON N5A 1A2. Unfortunately the archives are not prepared to give details of their holdings. I regret my inability to obtain any information, because I have seen their collection and know how good it is. I can only suggest you write directly to the Archivist for details of material of interest to you.

The only material in the library consists of newspapers on microfilm covering the period from 1855 (*Stratford Beacon*) up to the present day (*Beacon-Herald*). Other newspapers included are the *Beacon Daily*, *Daily Herald*, *Evening Beacon*, *Evening Herald*, *Perth Herald*, *Stratford Times*, and *Weekly Herald*.

Sudbury: Public Library, 200 Brady Street, Sudbury, ON P3E 5K3.

The library has an excellent genealogical and local-history collection. There are biographical scrapbooks; obituaries from the *Sudbury Star* since 1960 (indexed); family histories for Caswell, Merlin, and Merry; local histories for Blind River, Bruce Mines, Cartier, Capreol, Chapleau, Cochrane, Cockburn Island, Copper Cliff, French River, Hagar, Haileybury, Hornepayne, Kagawong, Kirkland Lake, Kirkwood, Larchwood, McGregor Bay, Michipicoten, Nickel Centre, Onaping Falls, Thessalon, Timmins, Walden, and Wawa. There are also books about ethnic communities in the area—Finnish and Polish. The church histories (which include BMD) are from Algoma, Capreol, Chelmsford, St. Charles, Sudbury, Thessalon, and Walford.

There are also voters' lists from McKim (1889) and Sudbury (1930–87); Bell Telephone directories from 1904 to date; city directories for Sudbury from 1911; and an index to the *Sudbury Star* from 1910 (there are more newspapers on microfilm in the Department of History, Laurentian University). Finally, there are over 200 oral-history tapes and clippings from *Le Voyageur* (the local French-language newspaper), which started in 1987 to print a weekly genealogical column that contains a great deal of local family history.

Tillsonburg: Public Library, 2 Library Lane, Tillsonburg, ON N4G 3P9.

The library has an index to BMD notices in the *Tillsonburg News* from 1863 to 1924; and local family histories (Beck, Bennett, Dresser, Gibson, Knight, McCaffrey, Marchant, Oatman, Parson, Pollard, and Tilson).

Toronto: Metropolitan Toronto Reference Library, 789 Yonge Street, Toronto, ON M4W 2G8.

The holdings of this remarkable library are too great to list in any detail but the main items are:

Biographical Index: This is taken from Toronto newspapers and unindexed books of local interest.

The Sands Collection: This is a collection of published items of local historical interest arranged by place.

Toronto Star Scrapbooks: A card-index file to a microfiche collection of local historical articles in the *Star*.

City Directories: These cover the period from 1833 to the present date.

Telephone Directories: There are on microfilm or microfiche from 1879.

The library is attempting to collect all available printed sources, including cemetery records, census indexes, and family histories. At the present time it does not have any Ontario nominal censuses, except for York County.

Trenton: Public Library, 18 Albert Street, Trenton, ON K8V 4S3.

No information available. (CEO Dorothy L. Davies.)

Whitby: Public Library, 405 Dundas Street West, Whitby, ON L1N 6A1.

The library is the repository for the Whitby–Oshawa Branch of the Ontario Genealogical Society and its holdings and publications. This includes transcriptions of most of the cemeteries in Ontario County, and a number of local and family histories. The library has also several scrapbooks about Whitby history, indexes to the local newspapers from 1850 (with many gaps), and census records for the county from 1842 and national censuses for the period 1851–91. The Land Record Index and the Registry Office deeds are both available on microfilm.

The holdings of this library are limited because it is so near the Simcoe County Archives (see below). There is a collection of newspaper clippings, local municipal registers of 1880 from 1890, and a small book collection of local families (Mills, Doane, Boyd and local place-names, Nottawasaga, Flamborough, and Sunnidale).

Stratford Public Library, 19 St. Andrew Street, Stratford, ON N5A 1A3

According to the library, all the newspapers [illegible] in Stratford is located in the Stratford-Perth Archives, 24 St. Andrew Street, Stratford, ON N5A 1A3. Unfortunately the holdings are not arranged to give details of their holdings. I spent my [illegible] trying to obtain any information, because I have been [illegible] and know how rich it is. I can only suggest you write directly to the Archivist for details of material of interest to you.

"It's only material in the library consists of newspapers on microfilm covering the period 0 on 1983. Stratford is located in the present day Perth County. Older newspapers included are the Simcoe County Daily Herald, Stratford Herald, Stratford Perth Herald, Stratford Times, and Stratford Herald."

Sudbury: Public Library, 200 Brady Street, Sudbury, ON P3E 5K5.

The library has an excellent genealogy and local history collection. There are biographical sketches, obituaries from the Sudbury Star since 1950 (indexed) family histories for Cassese, Melvin, and Merry; local histories for Blind River, Bruce Mines, Cartier, Capreol, Chapleau, Cochrane, Coniston, Island, Copper Cliff, French River, Hagar, Holbrooke, Horneyness, Kagawong, Kirkland Lake, Kitchener, Lauzon, McCrae, Sax, Mattagami, Mount Cotton, Onaping Falls, Timmins, Thessalon, Warden, and Wawa. There are also books about ethnic communities in the area—French and Italian. The branch histories include AMO, one from Algoma, Capreol, Chelmsford, St. Charles, Sudbury, Thessalon, and Wahnapitae.

There are also voters' lists from McKim (1886) and Sudbury (1886–87), [illegible] phone directories from 1901 to date; city directories for Sudbury from 1911; and an index to the Sudbury Star from 1910. There are more newspapers on microfilm in the Department of History, Laurentian University. Finally, there are over 300 oral history tapes and clippings from the Northern [illegible] the local French-language newspaper, which started in 1981 to print a weekly genealogical column that contains a great deal of local family history.

Thessalon: Public Library, 2 Library Lane, Thessalon, ON P0R 1K0 [illegible].

The library has an index to FMD notices in the Thessalon Advance from 1893 to 1924; and local family histories (Black, Doan, [illegible], Dresser, Gibson, Knight, McCaffrey, Marchant, Gibson, Tawson, Pallard, and Thesal).

Toronto: Metropolitan Toronto Reference Library, 789 Yonge Street, Toronto, ON M4W 2G8.

The holdings of this large public library are too great to list in any detail but the [illegible] are:

Genealogical Index. This is taken from Toronto newspapers and includes birth, marriage, and death notices.

The Family Collection. This is a collection of published [illegible] local historical [illegible] arranged by place.

[illegible] Genealogy. A card index to a selection of [illegible] obituaries of local [illegible] and articles in the Star.

[illegible] Genealogy. These cover the period from 1899 to the present date.

[illegible] Directories. There are no [illegible] or [illegible] from 1879.

The library is currently [illegible] all available printed sources, including [illegible] records, [illegible] and family histories. At the present time it does not have any Ontario [illegible] resources, except for York County.

Toronto: Public Library, 10 Albert Street, Toronto, ON M5V 4S8.

No information available. (GEO Dorothy L. Davies.)

Whitby: Public Library, 405 Dundas Street West, Whitby, ON L1N 6A1.

The library is the repository for the Whitby-Oshawa Branch of the Ontario Genealogical Society and its holdings and publications. This includes transcriptions of most of the cemeteries in Ontario County, and a number of local and family histories. The library has also several scrapbooks about Whitby history, indexes to the local newspapers from 1880 (with many gaps), and census records for the county from 1842 and national census for the period 1881–91. The Land Record Index and the Registry Office deeds are both available on microfilm.

The books on the shelves which are of genealogical value include:

The Beaverton Story (multiple authorship)
Bowmanville: A Retrospect, L. and M. Hamlin
History of Bowmanville, J. T. Coleman
Oshawa, Canada's Motor City, M. M. Hood
The Pickering Story, W. A. McKay
The Ontario Village of Brougham, R. A. Miller
The Story of Uxbridge, F. H. Moore
Townships of Darlington & Clarke, J. Squair
The Village of Pickering, 1800–1970
Past Years in Pickering, W. Wood
Whitby Centennial, 1855–1955
A History of Clarke Township, H. Schmid and S. Rutherford
A Place Called Solina, M. Fraser
From Paths to Planes (Claremont), L. M. Gauslin
Brooklin (Tweedsmuir History)
History of the County of Ontario, 1615–1875, L. A. Johnson

There are also a number of family histories: Anderson, Barclay, Bengough, Dryden, Frost, Fuller, Greenwood, Gould, Ham, Hare, Mackey, Newman, Perry, Stillwell.

Waterloo: Public Library, 25 Albert Street, Waterloo, ON N2L 5E2.

This library, overshadowed more than a little by the County Archives and the Kitchener and Guelph libraries, is in a state of transition and growth. It has a small local-history collection and is planning to expand it. The collection consists of books of local history, memoirs, and some government documents. There is now a Local History Room, and it is hoped that with this additional space, local groups of various kinds may deposit their collections there.

The family histories the library holds at present are: Eby, Foot, Good, Martin, Putnam, Read, Ritter, Schaus, Schmidt, Sherk, Shuh, and Weber. There is also a biographical history of Waterloo Township by Ezra Eby which contains information about a number of early settled families.

Windsor: Public Library, 850 Ouellette Avenue, Windsor, ON N9A 4M9.

A section of this library is devoted to municipal archives, not all of which are of genealogical value, unless your ancestor was a prominent personality in the city or its nearby district. It does have some family papers and records of local clubs dating back to 1738. The main library has published *How To Trace Your Roots in Essex County*, which sets out in some fifty pages details of the genealogical holdings of the library and other locations.

There are local histories for the black community of Essex County (1885–1960), French families of the Detroit River Region, Amherstburg, Belle River, Colchester North, Harrow, Kingsville, Leamington, Leamington–Mersea, Pelee Island, Rochester, Sandwich, Sandwich South, Tecumseh, Walkerville, and the Jews of Windsor and Essex County.

Family histories available include the following families: Asselstine, Baby, Baillargeon, Bogardus, Bondy, Bradt, Casgrain, Cesire, Cowell, Denis de Larounde, Denomme, Desjardins, Donnelly, Drouillard, Ducharme, Fuller, Goyeau, Imeson, Kendall, Knight, Labute, Langlois, Lassaline, Lauzon, Letourneau, Lucier, McLerie, Maillou, Masse, Meston, Oatman, Ouellette, Paquin, Pare, Pouget, Taffelmeyer, Trembley, Trudelle, and Wigle.

There are many local newspapers on microfilm dating as far back as 1831; census records from 1851 to 1891 for Windsor and the surrounding counties; voters' lists for the city, 1930–82; histories of a number of local churches; and cemetery inscriptions provided by the Essex County Branch of the Ontario Genealogical Society. There are also scrapbooks and historical atlases for the counties of Essex and Kent.

The Essex County records at the library include family histories for Ballard, Beausoleil, Gouin, Hyland, Jacob, Lesperance, Letourneau, Maycock, and Senessacsues; telephone directories since 1884; and BMD notices from local newspapers from 1883. There are census returns for the county which are indexed for 1851, and a number of parish registers.

All this information is set out in much more detail in the library publication mentioned above.

Woodstock: Public Library, 445 Hunter Street, Woodstock, ON N4S 4G7.

The library's published genealogies are: Austin, Bray, Buchner, Burtch, Cain, Carr, Carroll, Climo, Cody, Corless–Brooks, Crawford, Dundass, Fewster, Flewelling, Gardhouse, Garner, Gunn, Hatch, Holmes, Kelly, Kipp, Jickling, Lampman, Lamport, Lapp, McCorquodale, McKay, Parson, Pelton, Plaskett, Sage, Smale–Kennedy, Thornton, Treffry. There are census returns from 1851 to 1891 with indexes for 1851 and 1871;

The books on the shelves which are of genealogical value include:

The Essexville Story (multiple authorship)
Beaumonville & Rameyport, J. and M. Beattie
History of Bucksville, J. C. Coleman
Oakburn, Carrow's Mills Co., M. M. Read
The Pioneering Story, W. A. McKee
The Canard Valley of Essex, R. A. Miller
The Story of Tecumseh, R. B. Shaw
Townships of Darlington & Cavan, A. Bryant
The Village of Pelham, 1830–1890
Fort Erie to Chatham, R. Wood
Valley Community, 1855–1955
A History of Cache Township, E. Schmidt and S. Johnson
A Town Called Solace, M. Frost
From Fields to Floors (Centennial), L. M. Gordon
Brooklin Townsman (Bicent.)
History of the County of Ontario, 1615–1877, L. A. Johnson

There are also a number of family histories: Anderson, Barclay, Bangsmith, Dryden, Fraser, Fulton, Greenwood, Gould, Hunt, Hare, Mackay, Newman, Perry, Stillwell.

Wakefield Public Library, 50 Albert Street, Wakefield, ON K9J 6E2

This library, overshadowed more than a little by the County Archives and the Rockwood and Oxbridge libraries, is in a state of transition and growth. It has a small local history collection and is planning to expand it. The collection consists of books of local history, memoirs, and some government documents. There is now a Local History Room, and it is hoped that with this added space local groups of various kinds may deposit their collections there.

The family sources in the library holdings at present are: Fox, Cook, Martin, Pearson, Read, Bates, Sobiski, Schmidt, Black, Smith, and Walker. There is also a biographical history of Warden Township by Steve Fly which contains information about a number of early settled families.

Windsor Public Library, 850 Ouellette Avenue, Windsor, ON N9A 4M9

A section of this library is devoted to municipal archives, not all of which are of genealogical value, unless your ancestor was a prominent personality in the city or the county district. It

births and baptisms for Woodstock and Oxford County from 1859 to 1900; cemetery recordings by the Oxford County Branch of the Ontario Genealogical Society; and two very important records if your ancestors were early settlers: Oaths of Allegiance, Oxford County, 1800–34, and Naturalization Registers for the same county, 1828–49. There are the usual lists of land grants; assessment rolls from 1812; early directories from 1852; historic maps from 1798; and a number of miscellaneous local marriage records from 1784. Other sources of information in the area are the Woodstock Museum, 466 Dundas Street, Woodstock, ON N4S 1C4, and the Norwich and District Archives, RR #3 Norwich, ON N0J 1P0.

Archives

Various local archives have been mentioned earlier in this chapter, but there are others that should be listed; space does not permit complete coverage, and you should always check with the local public library in your area of interest as to the existence of a local archive.

St. Lawrence Parks Commission, Upper Canada Village, PO Box 740, Morrisburg, ON K0C 1X0. This is often overlooked as a source of genealogical information. The librarian, Jack Schecter, has asked me to make a few comments about the library. The best time to send in a query (stamped, self-addressed envelope please!) is during the winter, when time is available. When there are questions that cannot be answered, he refers the inquirer to a local genealogist, the local branch of the Ontario Genealogical Society, or an appropriate museum or archives. Some questions cannot be answered because they are outside the time period 1783–1867, or because the inquirer does not give enough basic information, or because a prolonged and detailed search is requested. The Upper Canada Village Reference Library is a specialized one, supporting the historical programs of the village. Among the holdings you will find the following: censuses on microfilm for the counties from Prince Edward east to the Québec border (1861–71); pre-Confederation newspapers from Brockville, Cornwall, Hallowell, Kingston, Montréal, Ottawa, Perth, and Picton; Surrogate Court records of Stormont, Dundas, and Glengarry, 1801–71; Anglican Church registers of Williamsburg, Matilda, Osnabruck, and Edwardsburg, 1788–1886; Lutheran registers of

Morrisburg and Williamsburg, 1823–1972; and computerized land records. All the above records are on microfilm or microfiche.

There are a number of books of general genealogical information, and early maps of adjoining counties dating back to 1861. There is a large collection of early newspapers on microfilm from Brockville (1830–68), Cornwall (1835–85), Gananoque (1860–62, 1872—1904), Hallowell (1830–34), Kingston (1810–58), Ottawa (1846–60), Perth (1834–67), Picton (1860–63), Prescott (1850–61), St. Lawrence (Ogdensburg, N.Y.) (1817–57), Smiths Falls (1831–77). The family histories include Ault, Campbell, Carman, Hickey, Hoople, McCormick, Myers, Robinson, Shaver, and Shea; not all of these are local families. There are a number of genealogy files with notes referring to families with local connections, and several local histories.

Simcoe County Archives, RR #2, Minesing, ON L0L 1Y0. These archives have two claims to fame — they are the first county archives in Ontario, and, in my opinion, they are still among the very best. They are not solely concerned with genealogy, and the collection includes many municipal records, as well as business records, and the papers of clubs and associations. The genealogical records include census returns for the county for 1861–91; the land patent book for Simcoe County; tax assessment rolls, 1858–1912; pre-1869 marriage registers on microfilm and BMD from 1869 to 1873; early directories from 1866; and a growing number of genealogical records of local families. The newspaper collection dates from 1847 and is indexed; and the Simcoe County Branch of the Ontario Genealogical Society has recorded a number of tombstones in the cemeteries in the county.

The archives make a charge of $10 for a two-hour search — with no guarantee of success.

Wellington County Museum and Archives, RR #1, Fergus, ON N1M 2W3. I am envious of people with ancestral roots in this area of Ontario—not only do they have the superb genealogical collections of Kitchener, Guelph, and Cambridge, but they also have the enthusiastic and hard-working members of the Waterloo–Wellington Branch of the Ontario Genealogical Society, and — above all — the holdings and assistance and facilities of the County Museum and Archives! That we could all be so lucky!

This is another case of an embarrassment of riches—so many treasures to describe and not enough space to do them justice.

If your roots are here, make the Museum and Archives your first call and pick the brains of a remarkable young woman, the Archivist, Bonnie Callen. The holdings include early directories dating back to 1867; local newspapers on microfilm from most of the towns and townships in the county, and dating back in some cases to 1842 and in others to 1891.

There are 18 municipalities in the county: Arthur, Clifford, Drayton, Elora, Eramosa, Erin, Fergus, Guelph, Harriston, Maryborough, Mount Forest, Nichol, Palmerston, Peel, Pilkington, Puslinch, West Garafraxa, and West Luther. Every one of these areas, with one exception, has at least one history book about it on the shelves, and in some cases there are several—all invaluable, because many local families are mentioned. The lone exception appears to be Pilkington, and I hope one is being written about that place too! There are over 600 family histories and 9000 photographs of people and places.

Please bear a couple of things in mind about the various library collections I have described:

1. Many of the records listed are on microfilm or microfiche and may be borrowed through inter-library loan. All you need to do is visit your nearest public library with a microfilm-viewer and ask them to borrow the particular microfilm for you. I suggest it will be wise the check its availability with the distant library first.

2. Books may also be borrowed at the discretion of the lending library (rare and delicate books will not be available, and others are not always available on loan), depending very much on the demand by people visiting the library in person.

3. There are still treasures to be found in tiny libraries in obscure parts of the province; if the library in your place of interest is not listed here, or has not been prepared to supply information, write directly to it. Be sure that in all your correspondence you enclose a self-addressed stamped envelope, and be patient—you are not the only person writing for information.

One final word as we leave the bountiful records of Ontario: do not forget the resources of the LDS Church. In Chapter 4 I listed the addresses of the various LDS Family History Centres in the province. If you plan to visit one of these libraries—and I hope you do—it is wise to telephone ahead of time and reserve a microfilm-reader. The space is usually limited and you do not want to find your journey has been wasted. As I mentioned, the main source of information is the International Genealogical

Index, with its 85 million names, but there are many other records of value to you. The volunteer staff in the centres are always friendly and helpful. They will not search for you, but they will point you in the right direction and will make no attempt to convert you to their religion.

CHAPTER 17

Prince Edward Island

On July 1, 1534, Jacques Cartier first landed on the North Shore and claimed the island for the King of France. In 1603 Samuel de Champlain named it Île St. Jean. There was no permanent settlement on the island until 1719—the occasional temporary residents were fishermen and traders. Development of the island was hampered by the constant state of war between Great Britain and France. The latter country had no great interest in the island except as a supply base for the fortress of Louisbourg.

In 1710 there was some movement into the island by Acadians, but they found that all the land had been granted by the King to various individuals and none was available for them. Most of them had left by 1716, but in 1719 the French tried again, and a small settlement was established at a site named Port La Joie, located in the area of what is now the capital, Charlottetown. The next year three ships brought three hundred emigrants from France. There was still little development, and a census in 1728 recorded 76 males, 51 females, and 156 children, plus 125 fishermen and 14 domestic servants. Many of the original settlers of 1720 must have moved to the mainland or into Québec, since the fishermen were transients.

By 1740 there were 450 settlers located at Malpeque,

Pisquid, Port La Joie, St. Peters, Savage Harbour, Tracadie, and Trois-Rivières. In 1745 the British landed — actually, most of the invaders were from New England. They rounded up the settlers, destroyed the settlements, and garrisoned the island until 1748. In that year a peace treaty restored the island to France. By this time there were over 700 settlers, mostly Acadians. By 1755 another 2000 had arrived from the mainland; they no longer felt very secure because of the probability of a British attack on Louisbourg.

In 1758 the British returned to the island, and this time they stayed. It was renamed St. John Island and was administered as part of Nova Scotia. Many Acadians fled to France or to Québec — except for the settlers at Malpeque. The latter were lucky, since the British left them alone because of the distance from Port La Joie and the lack of any direct land communication. The Acadians of Malpeque are the ancestors of nearly all the Acadians on the island today. In 1763 it was officially annexed to Nova Scotia. Port La Joie was renamed Charlottetown, and the first organized settlement of the island took place.

Lt.-Col. Robert Stewart brought sixty families from Argyll, in Scotland, and established them on Lot 18, while Sir James Montgomery brought a similar number to Lot 34, the former location being by Richmond Bay and the latter in Covehead and Stanhope. The island became a separate colony in 1769. Real development of the area was impossible, because most of the land had been granted in lots to absentee landlords in England and practically no freehold land was available. The original grants had been made on condition that the owners would organize parties of settlers from Great Britain, but only a few of them observed the rules, and then only on a very limited scale. The remainder let their land lie idle, though there was a certain amount of "squatting" in various areas.

In 1779 only 19 of the 67 lots had any settlers. In 1797 a survey discovered that on 23 lots totalling half a million acres there were no residents at all, and on another 12 lots totalling 400,000 acres there was only 36 families.

In 1799 the colony was renamed Prince Edward Island, and at that time the rights of the absentee landlord were abrogated and steady development started. In 1803 Lord Selkirk organized an emigration from Scotland of some 800 settlers on to the two lots he owned, and probably half of the present inhab-

CHAPTER 17

Prince Edward Island

itants are descended from these hardy adventurers, plus others of English, French, and Irish descent.

The colony refused to enter Confederation in 1867, but did so in 1873, when it became part of the Dominion of Canada.

Civil Registration

This started in the province in 1906 so far as births and deaths are concerned. The marriage records date back to 1787, but there are gaps between 1813 and 1824. The custodian of the records is the Director, Department of Vital Statistics, Rochford Street, Charlottetown, PE C1A 7N8. The Department is unique among similar offices in Canada in that it has copied all known existing church records for baptisms from 1885 to 1905. Some 110 churches were involved in the project. It must be noted that the BMD records since 1885 are described as "confidential", and information will be given only to individuals giving proof of direct descent. Be sure you ask for a "full certificate" for "genealogical purposes". It will cost you a little more, but the extra information will make it worth while.

The Department has transferred the indexed baptismal records for the period before 1885 to the P.E.I. Museum and Heritage Foundation (more about this organization later). These pre-1885 records are also on microfilm at the Provincial Archives. You should bear in mind that they are based on church registers and so are not necessarily complete. Many church records have been lost and others were never kept. The Marriage Books for 1833–1905 were also transferred, while the earlier ones were sent to the Provincial Archives, where they are being indexed.

There are two problems to consider at this point. The Department's decisions as to which records go to the Archives and which to the Foundation appear to be arbitrary, in that they do not follow a pattern. The other problem is that in spite of the transfers the Department is still stating in letters, "We have some birth records dating back to 1840, and some marriage records dating back to 1886."

Provincial Archives

These are known as the Public Archives of Prince Edward Island and are located in the Coles Building, Richmond Street, Charlottetown, PE C1A 7M4. The archives were created in

1964 to "acquire, preserve, and conserve records of P.E.I.'s historic past". In actual fact, in spite of the very small area of the province, you will find genealogical records in various places, and the Public Archives do not have the majority of them. You will find early maps, land-lease records, newspapers, school lists, pre-1832 marriage bonds from the counties, marriage licences (1787–1900), census records (with that for 1881 on microfilm), and some microfilmed church registers.

There are the personal papers of prominent individuals and leading island families, diaries, account books, letters, etc. These may well be of interest if your ancestors took a very prominent part in the development of the province. For example, there are the Palmer Family Papers, 1800–72, and these mention many other families and individuals besides the Palmers.

Over eighty different newspapers have been published in PEI since 1787 and the Archives have many of these, either as originals or on microfilm. There are also a number of church registers on microfilm, and you will find details of these later in this chapter. Other holdings include land registry records, 1769–1900; wills, 1807–1900; cemetery transcripts; telephone directories, 1930–52; provincial and city directories from 1864; and a number of family genealogies.

The Prince Edward Island Museum and Heritage Foundation, 2 Kent Street, Charlottetown, PE C1A 1M6, is a publicly and privately funded organization that has the main collection of genealogical records in the province. The holdings are basically divided into four sections:

1. *Family Files:* This is a big collection of family records and research by individuals and includes both published and unpublished material. The Foundation has not checked the accuracy of the research that produced all the family information, and so the records should be accepted on that basis, and checked by you.

2. *The Kindex:* This is a very useful cross-index of the names and addresses of people searching a particular surname. This should be your first check with the Foundation, since you may well discover someone else is checking, or has already checked, your family.

3. *Vital Statistics:* These are records transferred from the Department concerned. They include baptismal records from some churches dating back before 1885. There are also marriage books from 1832 to 1932, but they may be far too fragile

| Civil Registration

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[illegible]

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[illegible]

for you to use. However, microfilm copies are available in the Public Archives and are being indexed, as are a small collection of death or burial records.

4. *The Master Name Index:* This is by far the most important possession of the Foundation. It is an alphabetical card index of names of individuals that have appeared in print for whatever reason; there are over half a million cards.

The names are taken from a variety of sources:

(a) Census Returns for PEI for 1798, 1841, 1861, 1871, 1881, 1891. The census for 1848 for Charlottetown, Royalty, and Lot 31 is also included.

(b) Marriage Bonds and Licences (1814–46), from the collection in the Public Archives. These are indexed under the names of both the bride and the groom. The Marriage Record Books (1832–1923) have also been indexed.

(c) Inquest Records (1787–1846), from the Public Archives. These give the name of the deceased, as well as the witnesses and the jurors.

(d) Petitions (1770–1837). These are demands for roads, bridges, and land.

(e) The Belfast Book of Records, kept by a Presbyterian minister in Belfast, PEI, from 1888 to 1906.

(f) Patrons and settlers listed in an 1880 atlas.

(g) All names included in a business directory of PEI for 1864.

(h) Passenger lists from all known genuine lists. These exist for *Lovely Nellie* (1775), *Jane* (1790), *Lucy* (1790), *Elizabeth*, *Ann*, *Humphrey*, *Isle of Skye*, *Rambler*, and *Spencer* in 1806, and the *Lulan* in 1848.

(i) The Royal Kalendar. A list of burials in St. Paul's Anglican church, Charlottetown, from 1805 to 1823.

(j) The Charlottetown MS. A list of mid-nineteenth-century families (mainly from the city) with dates of birth, and sometimes marriage and death. Origin is unknown, and its accuracy cannot be guaranteed.

(k) Newspapers. At least one newspaper has been indexed for each year from 1787 to 1919 and onwards.

(l) Meacham's 1880 Atlas, showing settlers' names and locations.

(m) Cemeteries. Most of the tombstones in the province have been transcribed by the Genealogical Society, and these are indexed.

(n) Burial Records, 1869–1961, from St. Peter's Anglican church, Charlottetown.

(o) Funeral-home records from Alberton, Charlottetown, Hunter River, and Kensington.

(p) Penelope Cundall's Birthday Book. A record of people's names and birthdays compiled between 1836 and 1915.

(q) School Registers from Milton (1860), Kingsboro (1889), and Red Point (1895).

A major source of information for the Index is the steady flow of local histories being published; at least forty of these have been included, and more are published each year. Up to 1981, sixty were included; since then another forty have been added.

There are other sources being included all the time, and with each addition this Index becomes more and more valuable. However, don't be too disappointed if your ancestor is not included—his or her name may never have appeared in print, the original author of a book or document may have made an omission, or the card may just have been misfiled.

The Foundation has produced a number of publications, and a list can be obtained from the address above. It includes not only their own publications but most of the local histories mentioned above. When you write for the list, please pay for the return postage—and remember, it has 16 pages, so send two dollars!

Census Returns

I have already given details of the location of these. Remember that 1841 and 1861 give only the name of the head of the household; 1861 is missing for a few areas; and only a very few returns for 1871 have survived. 1881 and 1891 are complete, and the Foundation has them completely indexed by now.

Wills

There is one Probate Office for the province. Since 1960 it has been a division of the Supreme Court. You can find wills from the late 1700s. They are located in the Law Courts, Charlottetown, PE C1A 7N8.

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6. The Marine Corps Index. This is by far the most important possession of the Foundation. It is an alphabetical and index of names of marines who have applied to joint for substitute records dating back over half a million cards.

The cards are taken from a variety of sources:

(a) Muster Rolls for 1781 (1841, 1861, 1871, 1881, 1891, 1901). The returns for 1866 for Charlottetown, Summerside and Alberton are also included.

(b) Marriage Bonds and Licences (1818-40) where the applicant is the Public Archives. These are indexed under the names of both the bride and the groom. The Marriage Bonds (1855-1873) have also been indexed.

(c) Tenant Records (1767-1876) from the Public Archives. These give the name of the deceased, as well as the tenant and the manor.

(d) Petitions (1770-1891). These are remarkable for people, places, and land.

(e) The Belfast Book of Records, kept by a Presbyterian minister in Belfast, PEI, from 1888 to 1904.

(f) Patents and settlers listed in an 1850 atlas.

(g) All names included in a Freemason directory of PEI for 1864.

(h) Freemasonry lists from all known Masonic lodges. These are for Early Valley (1775), Jane (1790), Lady (1790), Elizabeth, Ann, Hillsborough, Isle of Skye, Somerset, and Spencer in 1800, and the Ladies in 1868.

(i) The Royal Kalendar. A list of burials in St. Paul's Anglican church, Charlottetown, from 1805 to 1833.

(j) The Charlottetown 215. A list of anti-nicotinic society members (mainly from the city) with dates of birth, marriage, times marriage and death. Origin is unknown, and its accuracy cannot be guaranteed.

(k) Newspapers. All local newspapers have been indexed for each year from 1787 to 1919 and onwards.

(l) Meacham's 1880 Atlas, showing settlers' names and locations.

(m) Cemeteries. Most of the cemeteries in the province have been transcribed by the Genealogical Society, and these are indexed.

(n) Burial Records, 1805-1901, from St. Peter's Anglican church, Charlottetown.

(o) Funeral home records from Allwhan, Charlottetown, Hunter River and Kensington.

(p) Prince Charlotte's Birthday Book. A record of people's names and birthdays compiled between 1861 and 1910.

(q) School Registers from Milton (1869), Kingsview (1869), and Peak Point (1869).

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